

# True Second SPIRA:

O R,

A Soul plung'd in his Case,  
But yet Recovered.

BEING

Comfort for Backsliders:

Or, Salvation for

Sinners in the Heighth of DESPAIR:

BEING

True and Impartial Account of some Backslidings  
of *Mr. Daniel Halford*, of *Thrapston* in *Northampton-shire*, and how  
they was shown to him freely at last, a few Hours before he depar-  
ed this Life: which the Preface and Book do Testifie.

To which is Added,

Account of *Elizabeth Boodger*, who was about Thirteen Years of  
Age with some of her Experiences, or last Expressions. With a  
Funeral Sermon Preached by *Tho. Sewell*, from that Text, *Isa. 60. 1.*  
*Arise, shine, for thy light is come, and the glory of the Lord is risen upon*  
thee. Recommended by a Reverend Divine, as being that which  
is Extraordinary in this Day.

L O N D O N:

Printed for, and Sold by *Will. Marshall* at the Bible in *Newgate-Street*,  
and *John Marshall* at the Bible in *Grace-Church-Street*,  
DC. XC. VII.

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Printed, A Parable of the Ten Virgins, with an Apology for the  
State of the Kingdom of Christ, appearing within this Approaching  
1697. Presented to the Notice and Examination of the Arch-  
bishops and Bishops now in Parliament Assembled.

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## To the R E A D E R.

It is an amazing thing, when duly considered of, and understood, how various the ways are, that it pleases God to take, and make use of, in his dealings with his poor Creatures, those that are of the fallen Race of Adam: His Wisdom is unsearchable, and his ways past finding out. This following Account of Mr. Halford, of Thrapston in Northampton-shire, is worthy our Observation, whom God in the severity of his Justice, for Rebellion against Him, brought into dreadful Despair; no greater could be in any Person, in his or our Condemnation, except such that are in Hell; that this Person should have hopes given him, and be enabled to lay hold of Jesus Christ by Faith, for the Salvation and Consolation of his Soul, is wonderful to us; but He that kills and makes alive, wounds and heals, saves from Hell at the Gates of Hell, all this is easie with Him. What I have written, I my self was an Eye, and an Ear-Witness, and many more which I need not by Name express: our Country is so well acquainted with the Truth of this Matter, that it is easie for any to be satisfied of it.

Reader, these two Things I heartily pray, this Book by the Grace of God, may be useful to many in. 1. To take heed of Apostatizing from God, grieving the Holy Spirit of Truth, slighting the Lord Jesus, our dear Redeemer, putting a greater value upon the Things of this Life, than upon Jesus Christ, and his sweet Consolations that are alone in him. 2. That if through the Policy of Satan, and an evil Heart of Unbelief, a Soul shall fall into Sin and Despair, it may yet trust, that the Mercy of God, by Jesus Christ, may be revealed to it: There is an over-flowing Flood of Love and Grace in the Lord Jesus towards his, whom He has Redeemed by his Precious Blood, though such may be ignorant of it. Thus it was with the Church of old, Zion said, the Lord, hath forsaken me, my God hath forgotten me. Thus Despair makes its Conclusion, according to its own present Apprehensions, but this no way takes off God's grace of doing them good, or revealing himself to them in the way of his Love and Grace. What, says our Gracious God, Can a Woman forget her sucking Child? yea, they may forget, but I cannot forget thee. God may forbear, but He cannot forget to be Gracious, and will reveal his Grace and Mercy, by Jesus Christ, at his appointed time. I add no more, but heartily pray, That thou, O Reader, and all that profess the Truth, as it is in Jesus, may be kept by the power of God in this Hour of Darkness, and Time of Apostacy, that we may not be found amongst the Profane Practisers of this sinful Age, who by their Works speak, saying, our Lord delays his Coming, but as Faithful and Wise Servants, waiting for the Coming of our Lord.

Tho. Sewell.

*A further Recommendation of the following Relation.*

**T**HE Ways of GOD, in dealing with the Souls of Men in extraordinary Methods of Judgment, or of Mercy, are very deep, and full of Wonders; and when the very same Soul is the Subject of Both, it is much more Stupendious; as the Apostle speaks of *those All*, whom he concludes under Unbelief, that He might have Mercy on *those All*, Rom. 11. 32. I know They, who are as unwilling to acknowledge God in these Dealings with the Immortal Spirit, as the *Atheist* is to acknowledge God in the Works of Creation and Providence, shift off all such things to the utmost, they can: They will have all such Troubles and Conflicts of Mind, to be either Distemper, or weakness of Body, great Melancholy, or Distraction it self. But are all Evidences of God's Dealings thus to be made void, and He shall have nothing to do with Mens Spirits, but it shall be charged with *Enthusiasm*, Imagination, Fancy, or Melancholy Vapours, disorder of Brain? And thus the Graces and Rejoycings of his Servants, as of *Noah, Lot, Moses, David*, and such an exceeding Gracious Discovery of God in so young a Person, as is given in the other Part of this Relation, And on the other side, their Sorrows, as *Job's, Hemans's*, shall be some of these ways thus mishapen and misrepresented; and the Horrors of *Cain, Esau, Saul, Achitophel, Judas*, shall be Imputed to Madness, or Horrors from blackest and darkest Vapours. But when Men Discourse with all the Acuteness of Reason, Vigour of Spirit and Understanding, first against themselves, when God *Rebukes them for Iniquity, hides his Face, writes bitter Things against them*, and then they shall under the Returns of his Favour, the Light of his Countenance, Revive again, and be full of Satisfaction, Rejoycing, and Triumph, arising from a well-settled Assurance; What greater Demonstration, or Assurance can there be of that *Elihu* speaks? *These things worketh God oftentimes with Men, to deliver their Soul from the Pit, &c. Job 33. 29* And as one Monument of this *Pillar of Cloud* on one side, and Light on the other, we have the following Account, which is indeed written with great Christian Seriousness, and under such a sense of God, and the Name of the Person, the place of his Abode, being so distinctly given, and an Appeal to the Universal Knowledge of those living in that Countrey, and Neighbourhood, and within easie Remembrance; the Truth is not to be doubted: And therefore it is the Duty of all, into whose Hands it comes, to *hear* and to *fear*, and *wisely* to *consider* our God's doings, his *wonderful works* to the Children of Men, in severe Dispensations, and in his Riches of Grace to those whom He looks upon in the Redeemer. And it is Recommended under the Blessing of our Great High Priest, and the Apostle of our Profession.

☞ *Those who are desirous of being further Informed concerning this Relation, may be satisfied of the Truth thereof at the Bible in Newgate-street.*

*A True and Impartial Account of some Backslidings of Mr. Haniel Halford, of Thrapston in Northamptonshire, and how Mercy was shewn to him freely at last, a few Hours before he departed this Life.*

**M**R. Haniel Halford, being a Professor many Years, and a ready Hearer of the best Preachers, to the best of his Judgment, continued his Hearing and Profession, until a Time of *Affliction* and *Persecution* fell with Severity upon the *Dissenting* Party of this Nation; and seeing what hard Things many suffered in their Persons and Estates, he began to *Despair* of the good Success of Trusting GOD with the Concernments of this Life, which then he had in Possession, and fell into *Temptation*; and through the prevalency thereof, *deserts* his *Profession*, and cleaves to the *present World*: Yet he could not quiet his Conscience; but however, the Temptation continues, and prevails upon him with Fears, he should want in the World, although he had no cause of Fear by any Prospect he had, as to me he declared.

HIS Temptations yet prevail'd upon him, and brought him to such a hardness of Heart, that rather than he would lose his Interest in this World, he chose to give up his hopes of Mercy from the Hand of GOD, through the Lord Jesus Christ; A Temporal Peace is rather chosen, than Peace with GOD in his Son. The Temptation grows very great, and prevails more and more upon him; and he pursues the World with all eagerness, and by his so doing, endeavours to quiet his Conscience, and seems to do so for a time, and thinks himself safe for this World; but the just and Righteous GOD of Truth suffered him not long so to continue, but lets Satan out upon him; by, first, some stinging Reflections of Conscience; But whereas he had been in a great measure hardened from the Fear of GOD through Unbelief, for some Years, his Conscience began to be awakened in a most dreadful *Despair*, about *June, 1694.* in which he continued till some few Hours before he died, which was in *Decemb. 1695.* and he begins to conclude, That certain Ruin will be his Lot in the other world; that GOD had forsaken him, and so a Hell of Horrors and slavish Fears swallows him up, and a terrible Apprehension he must certainly Perish.

NOW Conscience being thus fill'd with Horrors, and Fears, and Wounds, and Pains, he even *Despairs* of the present Life, and wishes he could find some means, how unlawful soever, to expiate his Guilt, and within himself, to pacify his Conscience, and so tries to grow careless what should

become of him; and yet to hold him to his **Misery**, his **Sins**, especially that of *Apostasy*, like a devouring **Enemy**, looks him in the Face; and further yet to aggravate his **Misery**, and to rake through his **Soul**, Satan is suffered to Importune him to make away himself, possessing him with a strong Persuasion, that **GOD** had given him into his hand, as his lawful Prize, and that he must with Devils suffer **Eternal Torments**. In this **Agony** I heard him say, I once did hope I should have had a part in the **Mercy** of **GOD**, but now I shall have nothing but a Part, and a dreadful one too, in his **Eternal Wrath**: And still to aggravate his **Misery** yet more, and to greateen his Apprehension of **Ruin**, Satan tells him, That he is not only possess'd of him, but is come to take up his **Abode** and **Dwelling** in him. And he cries out in the bitterness of his **Soul**, Satan hath entered into me, Speaks in me, and bids me hope for **Mercy** if I can. Oh! I cannot hope for **Mercy**, I am cut off from all hopes of **Mercy**! And mentions *Heb. 6. 4. 5. 6.* For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God, and the powers of the world to come; If they shall fall away, to renew them again unto repentance: seeing they Crucifie to themselves the Son of God afresh, and put him to an open shame. After the mention of this Scripture, he would cry out in all the bitterness of **Soul**, after this manner: I am fallen away, I am one that hath Crucified the Son of God afresh! Oh! says he, *I have sinned the Sin against the Holy Ghost.*

I Answered; You may have sinned with a high hand against the **Holy Ghost**, but not the unpardonable Sin; for I perceive you are grieved for your **Sin**, and would be glad to embrace **Pardon**; therefore I hope **Jesus Christ** will give you true **Repentance** in his time, and hopes of his **Mercy** unto the **Pardon** of your **Sin**. There is **Mercy** in **Him** for the greatest of **Sinners**, even for *Backsliders*, as well as for other **Prophane Sinners**.

Oh! saith he, No **Mercy** for me; **God** hath denied me the **Grace** of **Repentance**; I cannot **Repent**, my **Heart** is as hard as a **Stone**: It is well for them, to whom **GOD** does give the **Grace** of **True Repentance**, and are help'd to see, That their **Sins** are laid upon the **Scape-Goat**, who carries them away, where they shall never **Rise** up in **Judgment** against them. But sad it is with me, that have no **Hope**, no ground of **Hope**. And this is worst of all, Satan hath taken up his **Abode** and **Dwelling** in me, and at this very Moment, I am possessed by him; Satan speaketh in me; and bids me hope for **Mercy**, if I can, and **Flee** to the **Promise**, if I can. Oh, saith he, I cannot hope for **Mercy** at all; I cannot lay hold of any **Promise**; no **Hopes** for me, no **Promise** for me, saith he, but the **Promise** (or rather **Threats**) of **God's Eternal Wrath**, that I do expect will fall upon me.

The Answer I gave to these Complaints was: Why will you give way to Satan's Suggestions? He is a **Liar**, and the **Father of Lies**; his work and business is to devise **Lies**, to terrifie and perplex your **Mind**. I added, I would not have him hide any thing of Satan's **Devices**; and he being in

Bed, I bid him look upon me, and say, I will tell you what Satan said to me this Morning.

SAITH he, I was saying to Satan, you are a Liar, the Word of God says so. Satan answered me; I acknowledge I am a Liar, the Scripture says I am a Liar, and most Men know I am a Liar, and with my Lying Devices I have deceived you, and Robb'd you of all your Hopes of Mercy.

HE immediately cryed out in the horror of his Conscience, I have sinned away all hopes of Mercy; Satan's Policy hath had its end upon me, I am Robb'd and Cheated of all my hopes of Mercy now.

Answer. There is Mercy in Jesus Christ; There is fulness of Grace, and Mercy in Him, and why not for you? There was pardoning Mercy offered to Backsliding Israel, when it had forsaken its God, and done as Evil as it could; yet, *return unto me, saith the Lord.* And I do, in my great Redeemers Name, exhort you to return to Him, and Credit and Believe the free offers of Mercy to your Soul in his Name.

Oh, says he, I cannot Believe; if I could, I should readily Believe; but I cannot; Satan, and my hard Heart hinders me; Oh! I am nothing; but Sin, Satan's Seat is in me.

Answer. Do you not think that the Blood of Christ is of Sufficiency to Purge your Sins away? The Leprous Person was to be pronounced Clean, when he was covered all over with Leprosy: Your saying, you are nothing but Sin, does not at all oppose your being cleansed by the Blood of Christ, no more, than if you had but one Sin to be cleansed from; and it is manifest, that it hath cleansed, doth, and will cleanse, as great Sinners as you are. For its Efficacy is as great as ever it was, *1 John 1. 7. If we confess our Sins,* there is in Christ still, Forgiveness of Sin, and his Blood cleanseth from all Sin: And why not your Sins, as well as others, who have sinned after your manner, and have Backslidden with as high a Hand as you have done?

Oh, says he, I have trampled under Foot the Blood of Christ; I have slighted it, and now I am slighted; and that justly too, by the Lord Jesus, and his precious Blood: Oh! it is with-holden from me, I am in a miserable Condition, I cannot Repent, my Heart is as hard as the neather Mill-stone; As I am Satan's Prey, I am deliver'd into his hand, he tells me, He is Lord over me, and will do what he pleases with me; Satan bids me, get my Friend to pray for me, but says, it shall be in vain, it shall avail me nothing.

Answer. The Effectual, Fervent Prayer of a Righteous Man availeth much. The Fervent Prayer of the Believer Saves the sick. It doth please our God to be prevailed upon by his own Children, for his Son Jesus Christ his sake, for you.

HE replies; no, not for me; for I am a Reprobate, a Cast-away, one whom God hath rejected; Prayer is profitable for the Elect Soul, and God will hear in his own time for them; I am denied all Mercy; but Satan does possess me, and says to me, I am sent from God to take Possession of you,



you, and none can take you out of my hand; I am a Spirit, and my hold of you is Spiritual, and therefore none can by any way, or means whatever, take you out of my hand.

*Answer.* But Jesus Christ can take you out of his hand; His Power is greater than Satan's; He is *Stronger* than the *strong Man Arm'd*, I hope He will command Satan to depart from you.

*His Reply.* Alas! that cannot be; because Jesus Christ hath given me into Satan's Power; also Satan tells me, God and Christ have Decreed against me, that I shall never be accepted into Their Favour again.

*Answer.* It may be God hath for a Time let loose Satan upon you, to buffet you, that by his dealing with you, you may know, what an evil thing it is, *depart from the living God.*

*Reply.* Oh! If it were but a *buffeting*, I might have some ground to hope, that his Mercy might come to me; but mine is a Possession: Also, Satan is not only suffered to buffet me, but he hath *entred* into me, and possess'd me, and that for ever, I greatly fear it: Oh! I am in a continual Expectation of the Wrath of God to fall upon me; Oh! woe to me, for God is against me.

After these Conferences together, I left him for a Week, and that day Seven night I came again, and found him much in the same State of Mind, or rather sunk deeper into Despair: I ask'd him, if he desir'd to be Pray'd for? What you please (saith he) but it will be to no purpose, or profit to me. Are you willing that some good People should come and spend a Day in Prayer with you, and for you? What you please (saith he) but I do not find my Heart inclined to it at all: 'Tis in vain to pray for me, who am given up to Satan, and he has taken his Abode and Dwelling in me.

After this, I desired him to tell me, what further wiles of the Devil he had discovered, since I was with him last.

Since you was here (saith he) Satan has laid hard at me to make away my self, and told me he had appointed two Days for me to do it in, if I was prevented to do it in one, then to do it on the other; these Days were July 10. and 16. 1693. In which Days it was observed, he was more than ordinarily provok'd to make away himself, and that by drowning; but by the good hand of Providence he was prevented, and delivered from that Temptation. When Satan saw he had not his ends, he attempts to persuade the poor Man, as he himself told me, That it was not the hand of God that prevented his being drowned, but it was I, saith Satan, and your own False heartedness. And Satan being frustrated in these two Days sore Temptation, he lays hard at him to credit more of his hellish Device, and tells him, that since he has not obey'd him by Water, which would have been but a Baptizing of your whole Body; being plunged, your Sins would have been wash'd away: Now Satan tells him he must make away himself by Blood, which, saith Satan signifies the same thing: 'Tis by Blood Sin is aton'd for, and without shedding of Blood there is no Redemption: And Satan adds, That if he fail'd of doing this, he would appear personally to him, and take

take a sharp Instrument, and begin at his Head, and Flea off his Skin to his Feet: And adds, That he should not dye, but live in this miserable Condition, This Account I received from his own Mouth.

*Answer.* God in his good Providence has given you large Convictions of the Lying Deceits of Satan; you may plainly see, that God does in his Providence oppose and prevent *Satan* in his Designs upon you, that all people that know you are convinced, that God is very good, yea, very Gracious to you, while you are labouring under these Miseries; yea, he hath wrought Salvation for you many times: O! now trust in him that has appeared so Gracious, and has so often delivered you out of Satan's hands, and saved you with these great Salvations: O! here's an Obligation upon you to believe, That God will yet further deliver you, and certainly save you from Satan's devices. You may easily see these are his own devices, because God does oppose them. You have found him a Liar in all he tells you, and tempts you to, there has nothing come to pass, or proved true, of all his hellish devices. Our dear Redeemer tells us what he is, *John 8. 44.* *He abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of himself, or of his own, for he is a Liar, and the Father of it.* After this I press'd hard upon him, to believe and credit the Mercy of God to him, and give no more credit to Satan's Lies.

He, in bitterness of Soul cries out, I do not believe, I cannot believe thy Mercy to me. O! the prolonging of my Life is but to greater misery. O! I do believe what Satan says to me: O! it won't be long ere he comes for this Body and Soul of mine, for it is his, it is given to him; God has given me into his hand.

*Answer.* I believe nothing of it, Satan speaks of himself, he has no authority from God, and when he speaketh of his own, he speaketh lies, for he is the father of lies.

*He replies.* O! but you will find it too true ere long: and adds, That Satan tells him, that not only he, but his two Sons are his also; they are his Kingdom already, and I shall possess them, as sure as I do you, and that's sure enough; and breaks out in the bitterness of his Soul, and laments his neglect of bringing up his Children in the Fear of God. O! says he, I am guilty of their sin as well as my own; but that will not excuse them, for they must Answer for their own sin as well as I.

*Answer.* I cannot but wonder at your Weakness and Ignorance; surely, if you do ever resolve no more to credit Satan's Lies, now's the time: For consider God's purpose to Save and to Destroy, are secret in his own Breast, till he reveals it by his Word and Spirit; and whoever he reveals his mind in respect of Salvation or Damnation, he does not to Satan until execution. Satan is in hopes of many that in a Moment are wrested out of his hands; he thought he had the Thief that was upon the Cross safe enough in his Kingdom, but he was soon disappointed of his end: the Lord Jesus, the Lord of Life, the mighty Saviour of Sinners, immediately puts forth his Power and Grace to the Thief, and Translates him out of the Kingdom.



of Satan into his blessed Kingdom. See how quickly God frustrates the Ends and Expectations of Satan. So in respect of you, and your Sons, he thinks that you are safe in his hands for Misery and Ruin, but I hope the great God of all Grace, the God-Man, will send his mighty Power in the way of his Mercy, and rescue you all out of Satan's hands and power.

I add farther, That I have hope that you may have the Root of the Matter in you, and your Wife deceased a Believer into Jesus Christ : and God has freely given a Promise to Believers and their Seed ; *Acts 2. 39. The Promise is to you, that are the Redeemed of the Lord, who believe, and to your Children after you.*

Again, our gracious God never made Satan one of his *Privy Counsellors*, to consult with, who to save, and who to destroy, until execution. As I said, Satan is wholly ignorant of these great and secret Designs of God ; he knows not one particular Reprobate in the World, except some extraordinary Cause moves the Lord to reveal it. 'Tis true, he is seeking whom he may devour, but sees none safe with him but those that are in Hell. Again, our Gracious God has enjoined this as a Duty upon all Believers that have Seed, *To trust in the performance of what God has promised to them and their Children.*

O says he, I cannot Believe, I am totally disabled, I shall never hope in the Mercy of God again ; for mine is a final Apostacy ; and Repeats that Scripture, *2 Tim. 4. 10. Demas has forsaken me, having loved this present World.* O this is my Case, for I have forsaken God for this World. And we never read of *Demas's* Return ; no more shall I ever Return.

*Answer.* He forsook God wittingly and wilfully, but yours was through Temptation. It may be *Demas* never desired to Return ; but you would Return if you might ; If you had power given you to cleave to the Lord Jesus, would you not ?

He cries out, I have forsaken God, and Christ, and the Spirit, and they have forsaken me, and I cannot Return, my Heart is so hard : and adds, in the bitterness of his Soul, saying, there must be another God, and another Bible, if I be Saved, for there is no hopes for me in these.

*Answer.* There is no other God, no other Word of his Grace, neither will there be ; this Bible is the whole Revealed Will of God, in respect of Salvation and Destruction ; and I do not question but God will Save you according to this Bible ; for the Word of his Grace gives us an account of God's ways of Saving Sinners by Jesus Christ.

Says he, I must make away my self, for then I shall be out of this misery.

But do you not think there is greater misery in the World to come ?

No, no ; that which now I feel is greater torment than those in Hell feel. And cries out, I have sinned against the Holy Ghost.

*Answer.* But not the unpardonable Sin ; if so, you would hate the Lord Jesus in your Heart. And dare you say, you hate the Lord Jesus in your Heart ?

No, says he, I dare not say so.

But, you would gladly have pardon of your Sin by Jesus Christ, if you might?

I, says he, but that I fear will never come to pass, God will not pardon my Sin; O well it is for those to whom God does forgive their Sin.

When I was proving to him, from the Word of God, that as great Sinners as he were pardoned and saved, and that the glorious, rich, and free Grace of God in Christ, has far transcended all our Sins we commit; though Sin is of an hateful Nature, and to be hated of all those that Love Jesus Christ: Though Sin is a vile thing, gotten to the highest pitch of sinning, except that against the Holy Ghost, yet the Grace of God in Christ is greater, and far above the greatest acts of sinning.

This is true, faith he, but what is all this to me? Alas! it avails me nothing, but adds to my sorrow, to hear of those things, and not have a part in them; as for me, I cannot hope for Mercy.

At another Visit I ask'd him, how it was with his Soul?

Very bad, faith he; Satan commonly talks with me, though you, nor others cannot hear him, I do: He has been just now telling me, that he will not have any of my worldly Substance (for Satan had been threatening him with the taking away what he had in the World, as he told me; but now he will not have it) but 'tis your Body and Soul, and they are delivered into my hands, and none shall take them from me.

Answer. Satan eats no true Bread, but feeds upon Lies, and feeds you too much with them also; but there is the *Bread of Life* for you, though none for Satan; *Jesus Christ is the true Bread*, John 6. 35. *He that believeth on Christ shall never hunger nor thirst.* There's no want to them that live by Faith on the Lord Jesus Christ.

I, says he, there is true Food for the Children of God, they are refreshed with it, but none for my poor Soul; 'tis now above a Year since my Soul has had any; and (with passion) having a Bible in his hand, threw it away from him, and said, *There is no Mercy for me, no Bread of Life for my poor perishing Soul!*

At another Visit I ask'd him, *Whether he pray'd to God for Mercy, or no, and through the Lord Jesus Christ, or no?*

No, faith he, I cannot Pray, if I try to Pray, then Satan hinders me; I am more inclin'd to wickedness in my Heart, to Cursing, and Swearing, and Blasphemy; and I cannot help it, Satan has such power over me, and in me.

Answer. Although you have these Evil Thoughts, yet they are your Burden; and 'tis your Duty in the midst of a multitude of these evil Thoughts, to cry with all the strength you have, to God in Christ, for Mercy and Grace, to help you in time of need; if you cannot Pray as you would, yet Pray as you can.

O that I could Pray at all, saith he, then I should have some hope; but Satan has possess'd me, and dwells in me, and hinders me, that I cannot Pray: Had I all the World, I would give it for Grace to Pray to God for Mercy; but I cannot Pray.

*Answer.* The World cannot Purchase the Grace of God.

I know that, saith he, but *Skin for Skin, and all that a Man bath, he will give for his life, Job 2. 4.* If you were in my condition, you would not know what to say, no more than I.

*Answer.* There is no attaining to Mercy, and Grace, or whatever may be to our Good and Salvation, but by Christ only, and you are bound to believe it for your self, or perish; therefore give no more Credit to Satan, but believe on the Lord Jesus Christ, and you shall be Saved.

O! I have no power, saith he, given me to Believe, or Hope in the Lord Jesus for Mercy: O! I am become a horror and a terror to my self: O! I have nothing in me of God, or of his Grace. O! now I find Enmity against God rises in me; because he will not Save me, nor show me Mercy, as well as others; O! 'tis impossible to renew me to Repentance, my Heart in me is as hard as the neathermost Mill-stone.

*Answer.* The Blood of Jesus Christ, the great Redeemer of Sinners, can soften your hard Heart, yea, the hardest Heart whatever, being applied to it; *Blood* softens the *Adamantine Stone*, as Naturalists say; and the *Blood* of Jesus Christ will soften the hardest Heart, the rockiest *Adamantine Heart*, Experience shews; all God's Word shews.

Upon a Day, when certain Friends had appointed to meet together, to Pray with, and for this poor Man; when we came into the Room, O! says he, it is in vain to Pray for me. all the Praying in the World will do me no good; all your Labour is lost to me; my Case is *Balaams Case*; *He was denied the death of the Righteous, and so am I.*

But if you might live the *Life of the Righteous*, that is, the Life of Faith, would you not?

*He Answers.* Alas! I cannot, because I have not the Grace of a Righteous Man, therefore I cannot live the Life of a Righteous Man.

*Answer.* I hope in God's due time he will restore his Favours to you, and apply afresh his Grace to your Heart; I hope he will restore his Comfort to your disconsolate Soul; I hope all this sparing Mercy is to some good end; I cannot but look on you as a Monument of God's sparing Mercy, in that you have been saved from so many Eminent Dangers and Deaths!

A Monument of Mercy, says he, no, a Monument of Wrath; for 'tis as possible for me to fetch the *Monument* from *Fish-street-hill* under my Arm, as for me to be Saved.

When he was ask'd, how he did after Prayer was put up to God, thro' the Lord Jesus Christ for him?

Saith he, the same I was, there is no Mercy for me.

*Answer.* There is Mercy with God in Christ, that he may be Feared.

It was much taken notice of him, that he had sometimes strange *Motions of Body*. I ask'd him what was the occasion of them? Saith he, 'tis the *Evil Spirit* that wrings and twists me thus. The manner of those *Motions of Body* was after this manner. His Neck would be twisted above half round, his Back wrung to his Ribs, and left hand, his Arms would be stretch'd out, and drawn up, which I beheld; I had some Secret Thoughts in me, that he was really possess'd of the Devil: This I also observed, That he never shed a Tear at any time, when he spoke of his dolorous Condition.

At another Visit, I asked him, whether he was helpt to lift up his Soul to God, through the Lord Jesus Christ, for more Grace to help in this time of need.

I cannot Pray, saith he, because I cannot believe. Alas! what does it signifie for me to say, *Lord, Lord*, and have no Faith, this avails me nothing: 'Tis not every one that says, *Lord, Lord, have Mercy on me; and do us Pray in Faith, shall find it, or shall enter the Kingdom; but he that doth the Will of God*, that is, Believe on his Son Jesus Christ, *shall have the Kingdom of Heaven*.

Do you still Retain that Persuasion, That Satan possesses you? Yes, saith he, 'tis too true.

*Answer.* If so, then sure all would be at Peace. *Luke II. 21. When he strong Man armed keeps the House, all is at peace; but if a stronger than he comes, out must he and his Goods go, there can be no Peace until one of them is cast out.*

Saith he, Satan keeps Peace in those that were always of his Kingdom; but I was so far got out of his Kingdom, that I began to make War against him; I was Enlightned, began to Taste of the Heavenly Gift, yea, of Heavenly Things; and now for my Apostacy, God has given him power over me, and I am in his Hands to be Tormented by him here, and forever.

Do you not find that Mercy would be wellcome to your Soul now, if you might have it. I know not, saith he, my Heart grows yet more hardened against God, and his Son Jesus Christ; they will not save me, Satan tells me, they have all decreed against my Salvation.

*Answer.* How do you know, or Satan know God's Decrees? Especially what he hath Decreed concerning you; Satan knows God has Decreed against him; God's Eternal Curse is upon him: But he knows not what God has purposed concerning you. If you will credit the Infalible Word of God, you will find he has not Decreed against you any Evil. We read of God's promised Mercy to poor perishing Sinners, Salvation to the Condemned, Hopes to the Dispairing, and free Grace and Acceptation to the Backsliding Sinner, Comfort to the Disconsolate; but no Threatning but against the wilful and disobedient.

Alas! I cannot Read nor Believe the Bible, and what others Read by me, it signifies nothing, I do not care whether any Reads by me, or no. Thus this poor Man was kept in deep Despair, and in a restless condition hardened in his Heart, and not the least hopes of any Mercy, as he could apprehend. In this Condition I left him; about a Week after I came again to him.

I ask'd him, If he had any hopes in the Mercies of God, in his Son Jesus Christ, or no?

No, saith he, I am far from that; no Mercy for me!

Why not for you?

O, saith he, I am a *Cast-away*; I have Sold my Self to Satan, and he has possess'd me, and I cannot be taken out of his hand!

*Answer.* What had you to do to Sell your self to Satan? You are not your own, you are God's Creature, and at his disposal; you cannot Sell your self, neither can Satan Buy you: I hope God will dispose of you in the way of his Grace and Mercy, by Jesus Christ, in spite of Satan, and those Lies he prevails with you to believe.

Do you not desire Mercy by Jesus Christ? don't you ask for it? Alas! I cannot, saith he, Satan now bids me Pray if I can: he also tells me, that if I had this House full, and the Meadow full of Praying Men, and all crying together for me to God, for his Mercy, all would be in vain. Also, Satan adds; he does not fear them all, in what they can do for me; for I have you safe enough. He adds, That Satan Challenged him to Fight; and alas! what can I do, that have never a Spiritual Weapon, to Encounter so Potent an Enemy. I am a naked Man, stript of Defence against Satan: What can a naked Man do, to Encounter a Man of War, Furnish'd with Armour, and his Sword drawn in his hand: This is my Case; this War is Spiritual, and I am naked, and *Satan is armed, and has already overcome me*, I am his Prize and Prisoner, I fear, and that for ever.

At another time visiting him, I ask'd him, how he did? As I was, saith he.

*Answer.* I bless God, I find you have your Life continued to you, although Satan has told you, *that you should not live to see this day*; for at my last going from him, he told me, *he should never see my Face any more*. You find Satan still disturbs you with Lies; I hope the time is a coming, that you will be helpt to cast him off, and give no more Credit to his Lying Suggestion.

I know not when that will be, saith he, yet I have my Life, as you say, but I shall not have it long.

*Answer.* Yes, as long as God pleases. And that will be but a little while, you will see me no more after this time, Satan says he will fetch me away.

*Answer.* I believe nothing of *Satan's Lies*, he is a *Liar*, and you have found him a *Liar*; and I hope to see you next Week again, by the Will of God. No, saith he, no more; you will never see me more. Why do you say so? O, saith he, *Satan* will take me away before you come here again.



Coming to him about a Week after, I ask'd him how he did? You see, had you in the Land of the Living, blessed be God for it, you still find him multiply his Lies upon you. Well, have you any hopes of your Salvation, through the Lord Jesus, yet?

He answers me, No, I have no more hopes of my *Salvation* than the Devil has; I am as sure of being damn'd, as the Devil, and that is sure enough, saith he.

*Answer.* 'Tis sure enough the Devils are damn'd Eternally, but you cannot be sure that 'tis your condition: The Saying is, *So long as there is Life, there is Hope*: And I yet hope that God will dispose of you according to the Riches of his Mercy.

No, no, no Hope of Mercy for me, cries he with dismay!

Thus the poor Man continued in this sad and doleful Condition, attended with sore *Assaults of Satan*, without the least discerning of any glimmerings of Mercy; but sunk down in Despair with these Conclusions, as before express'd, *That he shall certainly perish.*

Other Visits I gave him afterwards, which Discourse with him was to the same purpose as before express'd; so that I left Visiting him for about a Month, in which time I had some Converse with several, about this poor Man, and we had our various Opinions concerning him, and many of us did conclude, *That he was really possess'd by Satan*; also, *that God did suffer weakness of Heart to seize on him.* For it was observable, that he never shed a Tear, nor spoke with Affection, but passionate Affection, when he express'd his Horrors and Fears of his Ruin.

About a Week after my last Visit, it pleas'd the Lord to change his Mind. He, before that, would not endure any should Read the Bible to him, now desires that some would Read by him; and although he was nigh to Death, and very low in his Spirits, that he could hardly Speak, yet he was observ'd, that he look'd a little chearful, but said very little, except one or two ask'd him these Questions, *Do you think you shall go to Heaven?* Yes, saith he, I hope I shall. When I heard this Account, I could not but Bless God for his Mercies reveal'd, that he should have some hopes of this future Happiness. And Inquiring further of one I thought I might Confide in, he told me they ask'd him, *Whether he did hope he should be Saved, or no?*

He Answer'd chearfully, *I shall go to Heaven to my dear Lord Jesus*: And about two Hours after departed this Life. This is an amazing change, that from such deep Despair this Man in a Moment should have hopes of his Salvation. Thus our Gracious God out-does all our Faith: For my part, I had almost given up all my Hopes of him, and most People else that knew him: Some did conclude, that God had appointed him to Wrath, considering what Blasphemy he was suffered to be guilty of, in this his *Day of sore Temptation*. And he himself concluded, *that he was heaping up Wrath against his Day of Wrath.* O! what amazing Grace is this, that gives a certain overthrow to Satan! How sweet is the *Rising of the sun of Righteousness* in such

Such a dark Vail of Death this poor Man was in! O! how quickly is Satan confounded in all his Devices! how quickly are all his Fortifications laid to the Ground! This poor Man is helpt to look over them all, to his dear Redeemer. What a Motive is here to enjoin us to give the God of all Grace the Glory, through the Lord Jesus, the mighty Saviour of Sinners! What is Satan, with all his hellish Devices; and what all our Unbelief, though never so prevalent upon us! When Jesus Christ comes, then must all these Enemies of our Souls flee before him. The appearance of Christ to our Souls, makes Satan, and all our Souls Enemies flee, as the *Assyrians* fled from the Camp. When the Lord Jesus comes, he soon decamps Satan. *He casts him out, and spoils all his Goods.*

What a Calm is here after so violent a Storm! why is it so! O! the Prince of Peace is come, he commands the stilling of these Billows and Waves. I question not but all Believers do and will rejoyce therein, and give Him the Glory, for He is worthy; 'tis He that will not suffer the needy always to be forgotten, nor his Expectation to perish for ever. Though to the apprehension of this Man thus tried, his Expectation was perished: and these would be oftentimes his Expressions: *O! that God would cut me off: O! that I might be set in the open Market, as an Example to all Apostates, and as an Instance of God's Wrath against me, for my Apostacy. O! saith he, there are others guilty of this horrid Sin, and if Mercy prevent not, let them look to it, God will find them out; and though I suffer here, yet they shall not escape the Wrath of God, if they Repent not.*

And if I may speak my Judgment freely of this Man, I have often said, in the hearing of many, That God did not bring upon this Man such severe Dealings of his, because he was a greater Sinner than many in this Day; but rather as an Example to all that do make a Profession: they may see by this Instance, that the due demerit of such Practises is Shame, Sorrow and Confusion of Face; and if true Repentance by Faith, on the Lord Jesus Christ, is not found in them sooner or latter, I fear their Case will prove worse than this Mans. The Lord Jesus awaken all of us to our Duty, especially that of *Believing*, which is so neglected, and by many scoffed at in this Day of *fore Backsliding and Apostacy*.

Take kindly a Word of Exhortation from your Neighbour and Friend, that does heartily desire the good, the well doing, yea, the Salvation of your Souls.

1. That none take Incouragement to Sin, because the Grace of our Lord Jesus has abounded towards this Man, but rather be moved with all earnestness, to cleave to the Lord Jesus with all your Hearts, and Souls, and Strength, knowing that all our Peace and Comfort is in him alone. *Psalms 36. 9. For with thee is the Fountain of Life; in thy Light shall we see Light:* with, and in Christ alone, is all our Peace and Comfort: Consider what an evil thing 'tis to Backslide from God, and his Son Jesus Christ, to the Vanity of this World. What can we promise our selves to be profitable to us on this side; that Gain that is, is in Christ only. Remember the Word



*of hands*; Chap. 2. 8. *They that observe lying vanities, forsake their own Mer-*  
*its*. All things that are short of the Salvation and Consolation that is in  
 Christ, are but Vanities comparatively, and they that trust to them, will  
 find them like the *broken Cisterns* *Jeremy* speaks of, 2 *Jer.* 13. *they hold no*  
*Water*. That is, there is no Soul Satisfaction; Christ is our Souls Comfort,  
 He is the true Fountain, that yields out of it our Souls Peace and Consola-  
 tion.

2. Where the Guilt of *Backsliding* is upon the Conscience, bless God, that  
 you're not made the same Example as this Man was; but as you are helpt  
 to apply your selves to your Redeemer, for purging you from Sin in his  
 Blood, O! continue your Applications to Him, 'tis his own Blood that  
 purges our Consciences from all Sin. Harken to the Voice of our dear  
 Lord, *Jer.* 3. 1. *Though thou hast been sinning with a high hand, and hast had*  
*many Lovers*; yet return unto me, saith the Lord. Why is it so? Ver. 14.  
*Turn, O backsliding Children, saith the Lord, for I am married to you.* But  
 what will he do for them? Ver. 22. *I'll heal your Backsliding.* O! what  
 Gain is here to the Soul, that is helpt to cleave to his dear Redeemer.  
 There's Pardon for all Sin; there's Joy and Peace in Believing, and that  
 which is lasting, yea, Everlasting: In Him there is such Pardon, in which  
 there will be no remembrance of Sin any more against thee; 'tis a total  
 and final blotting out of Sin for ever. *Isa.* 44. 22. *I have blotted out, as a*  
*thick Cloud, thy sins*; Return unto me, for I have redeemed thee. O! what a  
 pleasant and comfortable Voice is this to a poor guilty Conscience, The  
 Voice of Redeeming Love; O! how sweet and pleasant is it, speaking Peace  
 and Pardon to the Guilty Conscience!

3. To walk with Christ in the *Regeneration*: Consider the Advantage  
 you have in Christ; Strength against Satan, and his Hellish Devices; while  
 others are prevail'd upon by *Satan, and his Temptations*; you are kept by  
 the Power of God, through Faith, to Salvation; while such live in fore  
 Bondage, and Fears of Hell and Wrath, you'll be Rejoycing in Christ, and  
 have no Confidence in the Flesh: The Peace of Jesus will Rest in you, and  
 with you, because he is the Prince of Peace, and his Peace is where He is.  
 To live by Faith in Christ, is to live in Peace, *Trusting in the Salvation he*  
*hath wrought out freely for us*: If a true Believer, thou seest all is in Christ  
 only. *Psal.* 37. 39. *But the Salvation of the Righteous is of the Lord. He is*  
*their Strength in time of Trouble or Temptations.* Christ is the Harbour thou  
 makest to, in any violent Storm; The Refuge against the pursuing Enemy  
 of thy Soul, viz. Satan. In Christ is the Magazine of all that Spiritual  
 Armour, by which thou art able to withstand the Fiery Darts of Satan.

4. You that have been Guilty of *Scorning* at this poor Man's Case, with  
 many wicked and vain Reflections, take kindly a Word of Exhortation  
 from your Friend and Neighbour: That is, That you with unfeignedness  
 receive the Lord Jesus Christ, with true Repentance for your Sins: 'Tis  
 in Him only you must Receive Forgiveness of Sin: *There is no pardon of Sin,*  
*but in Christ alone; No Salvation but in him,* Acts 4. 12. O blessed be God,  
 for

for that Word He hath sent him, to bless poor Sinners, in turning them from their Iniquity: And amongst the many Sins you are guilty of, these are Sins of a heinous Nature, to Scoff at the sore and heavy Hand of God upon any: O! how hardly could you bear a Mock from God, *Prov. 1. 26.* 'Tis my hearty Request to God for you, that none of you may know the Just and Righteous Mocks of God, against wilful and rebellious Sinners: But he has promised Forgiveness of all Sin, *except the Sin against the Holy Ghost*, *Mark. 3. 28.* O! what a Glorious Proclamation of Mercy is this, *all manner of Sins and Blasphemies shall be forgiven the sons of men.* He that so freely proclaims this Mercy and Grace, is as free in the applying of it to the Heart. Let me give an Instance or two concerning the Jews, what scoffing and scorning of our dear Redeemer was there! How did they blaspheme; He overheard all this Wickedness; He offers, yea, and applies his Free Grace unto the Hearts of many of them. Christ, when he was bleeding upon the Cross, what Scoffs and Derisions did They put upon Him, *Luk. 23. 35:* yet how does his Heart overflow with Pity, and Mercy towards them: *Father, forgive them, for they know not what they do:* And after His Resurrection, many of those, *Acts 20. 37.* who were Converted by the Apostle Peter's Sermon, were those, *who v. 23.* by wicked Hands had Taken and Crucified the Holy, and Just One; and yet Christ dealt with their Hearts, and wounded Them with Love; They were pricked in Heart by the Sharp, but Efficacious Touches of his Grace; oh! that the same Grace, Mercy and Love might reach your Hearts, who have been Mockers at these Tremendous ways of God.

And now to shut up All, let not Any, who desire to make a Serious and Holy Observation of such Dealings of God with Souls, as These, be troubled; That after so long a time, and such a large Expression of the Dark, and Tempted State of this Person, the Returns of God, and Christ, in Favour to Him, take up so little Time, and Room.

For besides the Assurance It gives; That All is Represented according to Truth, and that nothing is Added to serve a Purpose; Let it be consider'd, in how short a Time, and in how Few Words, the Settlement of the Malefactor on the Cross, in a State of Grace, and Salvation is made: The Wise and Holy God hath weigh'd out the whole of his Dispensation in all such Cases, to every Iota of a Word, and to the very least Moment of Time; and He knows what is sufficient to his own Purposes. Oh! the depth of His Knowledge, and Understanding; *How unsearchable are his Ways, and His Paths past finding out; For of Him, and Through Him, and to Him are All Things; To Him be Glory for ever.*

#### ADVERTISEMENT.

The Names of Ministers, Neighbours, neer Relations, Attesting the Truth of this Narrative, are as follow: Mr. Davis, of Rowell, Mr. Bedson, of Wellinborow; Mr. Joseph Quiney, of Eachurch; Mr. Ward, of Northampton; Two Mr. Curtises; Mr. John and Benjamin Halford, Sons to the deceased Mr. Halford; all now of Thrapston.

T H E E N D.

A

# SERMON

Preached at the Funeral of

**Elizabeth Boodger,**

Who was about the Age of *Thirteen Years*; with some of her Experiences added to it.

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Isa. 60. Verse 1.

*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.*

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# To the R E A D E R.

Christian Reader,

**T**HE occasion of my exposing this Sermon to the World in Print, was, 1. The earnest desire of many that heard it Preached, having a good time of that Season enjoyed much of the Presence of God. 2. For the commending the Rich and Free Grace of God, revealed in Jesus Christ to this Child, whose Funeral this Sermon was Preached; she giving such an eminent account of it to her Soul; the more to be wondered at, she being not above Thirteen Years of Age; the account she gives of her Redemption, her Justification, her free Appropriation with the Father of Mercy, through his dear Son Jesus; her sweet Engagement of Him, and her assured Faith of her resting in the bosom of Everlasting Love, with her Redeemer, for ever; with such confirmed Proof from the Word of Truth, that she was a wonder to most People that visited her. You have a little Part of this dear Childs Experience, in the following Discourse, and but a little of what might have been written; but this Book would allow no more to be put into it, but it should swell to too big a Price for our poor Neighbourhood. These words of my Text, she earnestly desired me to Preach from, although many other precious Scriptures the Spirit of Truth brought to her Mind, but this must be the Scripture. 1. Because in it Jesus Christ, with the Beams of his dear Love, shined pleasantly on her Soul. 2. Because all the Good she experienced came freely to her. 3. That from this Scripture, by and with the Assistance of the Spirit of God, Free Grace might be freely commended to others; although I am not insensible, that these Words, in their genuine Scope, point at the Glory that shall be on the Jewish and Gentile Church, in the latter Day, which I hope is not far off: Yet it cannot be denied, that this Prophecy is in part accomplished upon every poor Soul, whensoever the Lord is pleased to shine in upon them in their Conversion, with the Light of the Knowledge of the Glory of his Grace, in the Face of Jesus Christ: And I am the more confirmed herein, because the Spirit of the Lord was pleased to make use of this Word, for this Childs spiritual Comfort, and Encouragement, and abundant Consolation; whence it was that she so earnestly desired, that this might be the Text of her Funeral Sermon, and accordingly in this latter Sense, I chiefly handle it: Yet Inquiring what may be included in the first Command, Arise, as taken more Comprehensively. I shall add no more to the Preface, but Commend thee to the Lord Jesus, heartily desiring thy Soul may be a partaker of the Glorious Redemption that is alone in Him,

Tho. Sewell.

*A Sermon Preached at the Funeral of Elizabeth Boodger, who was about the Age of Thirteen Years; with some of her Expressions added to it.*

Esa. ch. lx. ver. 1.

*Arise, shine, for thy Light is come: and the Glory of the Lord is risen upon thee.*

**T**HIS Text is part of the Scripture Prophecy of the Glory that shall be reveal'd in the latter Day, as is plain from the Chapter before, 19, 20, 21 verses, *They shall fear the name of the Lord from the West, and his Glory from the rising of the Sun.* This Rising Sun of Righteousness will *arise* and *shine* more bright in the World than ever he has yet done, when the Fulness of the Gentiles appears, and they flock to him as Doves to their Windows, beyond what-ever flocking there has been to him; verse the 3d. of this Chapter of my Text, *The Gentiles shall come to thy Light, and Kings to the brightness of thy rising.*

When the Lord Jesus, the great Redeemer, came into the World, he then brought Light and Life with him, *John 1. 4. in him was life, and the life was the light of men;* and when this Life and Light are made manifest to the Consciences of any, then do those Persons *arise and shine*, to the Glory of him, who freely communicates to them; but much more will there be an abounding thereof, when the Glory of the latter Day breaks forth; O what a Glorious Church-State will that be, and the Members thereof, how will They shine in Holiness and Righteousness! *ver. 20, 21, 22. Thy Sun shall no more go down, neither shall thy Moon withdraw it self: for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended: thy people shall be all Righteous, they shall inherit the land for ever: a little one shall become a thousand, and a small one a strong Nation: I the Lord will hasten it in his time.*

These Words were chosen by the Deceased for me to speak from; In them are contain'd four Particulars; two of which are Commands, as *Arise, shine*, the other two, are the Reasons or Motives why; *For thy light is come; the Glory of the Lord is risen upon thee.*

I. To arise does suppose an afflicted dejected low Condition, Under Contempt; as the Church of God is set forth to us by the Prophet, *Esa. 47. 8.* as oppress'd by Enemies, and must be deliver'd from them; and



that by the mighty Power of God working for them; Thus the Holy Ghost gives us to know the mighty powerful Commands of God, *Chap. 48. 20. Go forth of Babylon; flee ye from the Chaldeans. With the Voice of Singing: We may suppose they had Sorrowing and Murmuring their Hearts full, but now their God sends his Command, Go forth, or Arise out of Bondage and Sorrowing, and do thou go with Singing, or Rejoycing:* We may perceive the Church was brought into a low Condition, *Esa. 49. 14. But Zion said, the Lord hath forsaken me; my Lord hath forgotten me.* Thus the Church laments under her present Miseries, and makes her unbelieving Conclusions, that the Lord had forsaken her: *No, saith her God, I have not forsaken thee;* ver. 17. *saith the Lord, I cannot forget thee, thy Children shall make haste; thy Destroyers, and they that make thee waste, shall perish of thee;* as much as if their God should say, though you cannot discharge your selves of these Afflictions, and these heavy Burdens, your Enemies are on you, yet I can and will; therefore saith their God, they shall go forth: Compar'd with *Esa. 63. 5. Therefore mine own Arm brought Salvation, and my Fury it upheld me, and I will tread down the People in my anger:* And in such Deliverance, how is the People's Language changed from Sorrowing, to Joying and Rejoycing in the Lord their Saviour? *Esa. 49. 13. Sing O Heaven, and be joyful O Earth, and break forth into singing O Mountains: for the Lord hath comforted his People, and will have Mercy on his Afflicted.*

2. Again, To Arise does suppose, a Person is fallen down, and must be raised up; a Man fallen into Sin and Bondage, and must be delivered out of it; or dead in Trespasses and Sin, and must be raised out of it; this is Work for our great Redeemer only to do; He must speak by his mighty Power, or in these Cases there will be nothing done; but he does speak, and his word is attended with the mighty Power of God, *Eph. 1. 19. What is the exceeding greatness of his Power towards us who believe? Compared with Chap. 2. 1. You hath he quickened, who were dead in Trespasses and Sins. The Lord Jesus, the Lord of Life, when he put forth his mighty Power, with his Command, then neither Death Temporal or Spiritual, or what ever obstruction is in the way, can oppose his Power; When he puts it forth, for the doing his Children Good, or raising his Dead to Life: When he cry'd, saying, Lazarus Come Forth; Then must Lazarus arise, who had been dead four Days: Also, the most hardened Sinner, that runs his course of Sin with the greatest Readiness and Delight, yet must stop his Career, and turn from his Sin, at the Power of Christ, put forth; An Instance is the Apostle Paul: He was exceeding earnest to have his ungodly Ends: But the Lord Jesus meets him, and by his Power stops him in his course, and at that very instant all his Rebellion was laid down, and by vertue of this Power, Life and Grace of our Lord Jesus, he arises from this so Vile and Rebellious a Practice, unto the Obedience of Christ.*



3. To arise does suppose a sottish, slothful, or sleepy Condition, which I fear, many of us in this day are greatly fallen into; an ill Weed, and grows too much in this day, *Prov. 24. 30. I went into the Field of the Slothful, it was grown over with Thorns and Nettles.* The Guilt of the Sin of Sloth, or Heart Backsliding from Christ, Contracted, lies upon the Conscience, and will be as stinging Nettles, and pricking Thorns there. Thus it was with *Israel* of old, *Esa. 51. 20.* and so on; *Thy Sons have fainted; they lie at the head of the Streets, as a wild Bull in a Net; they are full of the fury of the Lord:* I'll make only this use of it at this time; as speaking the terrors of God's Righteous Law upon the Conscience. For Sin fills the Soul with Horror and Pain, and may well be compar'd with scratching Briars, and pricking Thorns. This Sin of Slothfulness was found upon the Disciples of our dear Lord Jesus, when he was in that great Agony in the Garden, and his Sweat was great drops of Blood falling to the Ground: He comes to them, and desires them to watch but one Hour with him, yet this Sin of Slothfulness prevails with them, that they did not watch one Hour with him. Yea, no doubt but he came to them in Tears of Blood, yet this prevails not; Why is it so? Because it pleased the Almighty to withhold his Power from them, to let us know; There is nothing short of the mighty Power of God, will effectually awake us to our Duty.

What may be included in the second Command, *Shine:* 1. It is to be enlightened from Darkness, to walk in the Light, *Matth. 4. 16. The People that sat in Darkness saw great Light;* and no doubt they arose, and walk'd in it. O when the Sun of Righteousness arises, and causes his bright Beams of Light and Life to shine upon the dark Soul, it must of necessity arise and shine: O see what the Language of our dear Redeemer to his thus enlightened ones, *Matth. 5. 14. Ye are the Light of the World; a City that is set on a Hill, cannot be hid.* To arise does suppose Action; and being thus effectually wrought upon, there will be a shining Practice before Men in this World.

2. To *Shine*, is to appear Holy and Righteous before the World, as the Fruit of Received Grace and Power of Jesus Christ: O what Zeal and Fervency of Spirit was there in the Servants of the Lord, recorded in Scripture, and among many Instances; that of the Apostle Paul to *Ti. 2. 11. The Grace of God, which bringeth Salvation, teacheth us to deny Ungodliness, and to walk Soberly and Righteously in this present World.* The holy Apostle speaks experimentally, of the true Nature of Saving Grace; it will be doing for him who freely gave, *2 Cor. 4. 6. God, who commanded the Light to shine out of Darkness, hath shined in our Hearts;* as if the Apostle should say, if you enquire why we thus act, there's the Cause, God has shined into our Hearts. Thus our dear Saviour commands those that have received this Light or Grace from himself, *Matth. 5. 16. Let your Light shine so before Men they may see your good Works, and glorify your Father which is in Heaven.* There are many ways, Men shine in the World; as Self-righteous, and Self-ended ways, and thereby to get Fame and Cre-

fit to themselves. But this is not so, to *shine*, as our Lord speaks; but the Glory may be to God our Father, thro' Jesus Christ, his Son, our Redeemer; when we have an end to glorifie him, tho' it be against all Self-Interest, we have in the World.

I might add this as a Truth, tho' not so natural to the Text, to *arise and shine*, may suppose the Resurrection, when Body and Soul shall enter into an Eternal Inseparable Union, and be glorified with Christ. O! then we shall more fully understand the meaning of that Scripture, *Matth. 13. 43. Then shall the Righteous shine forth in the Kingdom of their Father*; then when we shall have no more Sin to sully or stain our Brightness or shining, which now we have to our Grief oftentimes; To be always in the Sunshine of the Sun of Righteousness, will be pleasant indeed: O! when our Souls and Bodies are carried always in the Chariots of Perfection, being possess'd of those Mansions above; and to be ever with our Lord and dear Redeemer, will be pleasant; but I must rest in silence, wondering at inconceivable Glory and Happiness, and conclude this Particular with the Apostle's Words, *1 Cor. 13. 12. Now we see through a Glass darkly; but the time is hastening we shall see Face to Face: now I know in part, but then shall I know, even as I am known.*

I come to the Reasons, that move Souls to obey these Commands,--*Thy Light is come; the Glory of the Lord is risen upon thee.*

1. Here may be intended, *Thy Light is come*, thy Saviour is come; his spoke in the time past; is come, or already come; Jesus Christ is come, the great Redeemer of Mankind is come; and he is the true Light, *Joh. 1.* and when this Light or Life of his is apply'd to the Heart, this certainly awakes out of the Sleep of Sin and Death, *1 st. 42. 6. I gave thee a Light to the Gentiles, Esa. 49. 6. that thou mayest be my Salvation to the ends of the Earth*: Our Lord Jesus when he came into the World, he brought in Light and Life;---yea, he brought in Everlasting Righteousness, which is call'd Brightness or Light, *Esa. 62. 1. For Zion's sake will I not hold my Peace; and for Jerusalem's sake I will not rest, until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth, and the Gentiles shall see thy Righteousness, and Kings thy Glory.* O! well may those Souls arise and shine, that have this Righteousness reveal'd to them; to see they are Cloathed with this Royal Robe, the best Robe; being strip'd of all their Rags, the Rags of their own Righteousness, They arise and shine in the Light and Life, or Righteousness of their dear Redeemer.

2. Again, *Thy Light is come*, the Light of the Glorious Gospel is come; in which, we have a certain Account of Christ's coming into the World; the Gospel is the glad Tidings of a Saviour, or good News from God, out of Heaven; the Angels were God's first Ministers, immediately to acquaint the World, the Messiah was come, *Luk. 2. This Day we bring you glad tidings of great Joy; in the city of David is born to you a saviour*: He was long prophesied of, but now he is come, and 'tis good Tidings

and great Joy; but observe the further Enlargement of the Angel's Ministry, *Glory in the highest, peace and good will towards M.n.* Q what a good Report is this to a World, fill'd with poor Condemn'd Malefactors, miserable wretched Sinners. that must unavoidably have perished, if this Free Mercy and Grace by Jesus Christ in the Gospel had not been reveal'd, and apply'd to the Heart of us, poor Sinners. O! blessed be our God, for Jesus Christ, and his Rich, and Free Grace, reveal'd to us.

1. The Glory of the Lord is risen upon thee; there is reveal'd the Glory of his Wisdom, in finding out this way of Saving of us, by his Son Jesus.

2. The Glory of his Power, to rescue us out of the Hands of Potent Enemies, as *Satan*, and our Unbelief, and a natural State; it is in my Mind, what our God said to *Moses*, in answer to the Request *Moses* made to him, *Exod. 33. I beseech thee shew me thy glory; I will cause my goodness to pass before thee, and will proclaim the name of the Lord before thee: and I will be gracious to whom I will be gracious, and will shew mercy, to whom I will shew mercy.* O! thus for the Glory of the Lord, to rise upon a poor Sinner; when his gracious Goodness comes to a poor Sinner, it has those Effects to oblige them to arise and shine: How sweet is the Expression, *I will cause my goodness to pass before thee; he saith not, I will cause mine anger or wrath to pass before thee, Exod. 34. Abundant in goodness and truth, saith the Lord, I will abound, in my goodness, my graciousness, and my mercy, towards poor Sinners:* For the obtaining these great Mercies, we must apply our selves to Jesus Christ; for he is the great Fountain that all Communicable Goodness and Mercy is in: He is God's great Trustee of all, and has all Goodness, and Grace, and Mercy, at his dispose. Take it for undoubted Truth, that none can have one Dram of Mercy but what comes freely to them by Jesus Christ; the Words thus explain'd, I lay down this as my Observation.

That Jesus Christ must first be reveal'd to Sinners, with the Light and Life, and Glory of his Free Grace, before they can arise from the Death of Sin, and out of a Sotish Slothful Condition, to shine in Faith, and good Works.

This is a certain truth, there's no acting for Christ aright, without the Life and Power of Christ upon the Conscience; Man by Nature is contrarily minded; he is for sinning, and Self-Interest; if under the form of Religion, yet all he does is but to set up himself, and that his self-Righteous Practice may have Fame and Credit in this World; and 'tis impossible for any to act, but as they are principled; if they have only the Light of Nature, they act so; if impower'd by the Grace, and Spirit of God, they will act by that Power and Grace. I'll instance the Apostle *Paul*, before he was converted, he was doing by that natural Light he had; and tho' he attain'd to great things, *Phil. 3. 4, 5, 6. If any might have confidence in the Flesh, I more; Circumcised the eighth day; of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law;*

*Pharisee*

*Pharisee*; why a *Pharisee*? Because That was more strict in Self-Righteousness than any others, and in their sence he thought as to the Law, he was blameless.

But observe whither his natural Light carries him? To Persecution, yea, to Real Enmity against powerful Godliness: I do not think He had taken occasion against true Believers, in that day, for any bad Practice in their outward Conversation, but for those inward enlignings of Soul, by the Spirit and Saving Grace of God. And, by vertue of their thus being impower'd, they, with all their Might given them, carry down all Self-Righteousness, and with open Face, are bold, to attest, That only by the Righteousness of Christ without Works, we are justified; This and such like Glory, that breaks forth, in the first Promulgation of the Gospel, makes *Saul* to swell with Enmity against Truth it self; so that he breathes out Threatnings and Slaughters; that is, he slaughter'd them faster in his malicious Heart than he could with his Hand, by that Authority, given him by the High-Priest; but observe a Change, wrought in him by his dear Redeemer, and no he's building that he with so great Zeal destroy'd, or endeavour'd as much as in him lay to destroy, *Phil. 3. 7, 8, 9. What things were gain to me I count loss for Christ: yea, doubtless, and I count all things but loss for the excellency of Christ Jesus my Lord, for whom I suffer the loss of all things; (yea, his own Righteousness, as well as other things,) and counts them as Dung, that he may win Christ.* O! now he casts off as vile and filthy Rags, his Self-Righteousness, or his Righteousness, consisting of Obedience to the Law for Justification; and by Faith he was help'd to trust, in the alone, compleat and perfect Righteousness of Christ for his Justification. Upon the powerful Workings of the Spirit on his Heart, he cries out, *Lord, what wouldst thou have me to do?* O! now his Mind is chang'd; Ten thousand Priests, nor High Priest, shall move him from the Obedience of Christ; but prosecutes his Duty, taught him by the Spirit of Truth, *Acts 9. 20. He straightway preached Christ in the Synagogues: that he is the Son of God.* This I do suppose, that the Apostle did with boldness, in the very Faces of the Priests and People, testifie himself to be the Man, that had done such Injury, to the Interest of Christ; and now with boldness proves, This Jesus they Crucified is the very Christ; as if he should say to them, *Once I acted by your Commission, but now he it known to you I act by the Power and Commission of Jesus; being not justified for my works, but in his Righteousness alone, without Works, by Faith apprehended.*

From whence I further infer, that no Person can apply Himself to the Lord Jesus Christ for Salvation and Justification of his Soul, but He that believes.

To believe on the Lord Jesus Christ, is the Soul's applying it self to him; and thence arising to shine in good Works, suppose that of Repentance; if so, That is a Truth of the Soul's believing on Christ; altho' the poor Soul may not at present apprehend the Lord Jesus is his, or that he is by him saved from the wrath to come; yet by Faith there is an apprehension,

hension, that none can pardon and save but Christ: This is the Language of the savingly wrought upon Soul, by the Spirit of Truth, that leads into the ways of all Truth; they cry out, none but Christ; they lie at the Footstool of Christ; Pardon seal'd to the Conscience they must receive from Christ; Justification by Christ alone; they see there is no way to avoid perishing but by Christ: There is nothing can satisfy the Appetite of such an one, but Christ; True Faith has the same End in the newly Converted, as in the grown Believer; I shall give that Instance, *Cant. 5.4.* so on, *My beloved, or saviour, put his hand in by the hole of the door;* though a little appearance of Christ, yet saving, what Importunity of Soul was gotten by it? *I sought him:* See only Christ was in the mind, but I could not find him: I call'd him, but he gave me no answer; you see 'tis He; that is, Christ; is the desire of such Souls thus made to believe: Yet observe none can Satisfie the Soul, nothing does answer its end, but to find Christ, and to hold him fast by Faith, and not let him go: Though there be no sensible Enjoyment of Christ there, It cannot as yet sensibly apprehend him by Faith, yet its Inquiry is after that Jesus that was Crucified, without the Gates of *Jerusalem*, and is now at the Right Hand of God, making Intercession for Sinners.

If any do ask, what is Faith? 'Tis the powerful Work of God's Spirit upon the Will and Mind of any Person, giving them to believe, and rest upon Christ for that Salvation in him alone, or the Life of Christ manifested to a Sinner, dead in his Sins; by vertue of which, he is quickned to Life and Action, in the Lord Jesus.

But to proceed further, to shew the true Nature of Believing, it closes with the Lord Jesus upon Gospel-terms; makes Choice of Christ for its object of Sight; let's all Objects pass away; but Christ, and there it fixeth. Let who will take the World with all its Delights, and Contentments, and Pleasures; I am for Christ, says the Believer.—When the Loyal Heart, the true Believer has at any time lost his Beloved; the best things, what-ever, do not answer the Desires of such a Soul, but Christ: The best of Duties, the best of Ordinances, or Priviledges in the Church of Christ; this does not satisfy, if Christ is not there; A Believer looks upon Persons and Ordinances, and says, *These did not die for me; Only Jesus Christ is worthy of the Possession of my Soul; For he hath redeem'd it with his own Blood.*

Again, True Faith does sooner or later apprehend Christ, and delight in the Excellence of his Person; and the more Christ is apprehended by Faith, the more earnest the Desires of the Soul are after him; yea, a true Believers are not fully satisfied with all the Enjoyments, they have of Christ here in this World, until they are possess'd of Eternal Glory and Perfection with him alone. I shall give some Scripture Instances to confirm this, *Ps. 16.* from the first to the eighth Verse, observe what Enjoyments the Prophet had of his God. What a Presence of God was he in, and in the Enjoyment of! thus he speaks, *The Lord is the portion of mine inheritance: the Lines are fallen to me in pleasant places; yea, I have a godly heritage. O! how*



comfortable was the *Psalmist* in the Enjoyment of his dear Redeemer, which by Faith at that time had : O ! what Substantial Consolation does attend the Presence of God to a Believer. How well pleased is he with his Heritage or Interest in the Lord Jesus, which he had a sight of, or had receiv'd to him, as is plain in this *Psalm* ; yet observe, all this was not fully satisfactory to his Faith ; no, his Faith, as an Evidence of the truth of it, yet aspiring ; for there was that yet behind, that by Faith he was inclin'd to conceive of, that was more pleasant than all his Enjoyments ; and how does he covet after it, with the Eye of Faith fix'd on it ; *ver. 11. Thou wilt shew me the path of Life, in thy presence is fulness of joy, at thy right hand are pleasures for evermore ;* to be possess'd of Glory with his dear Redeemer, was, that by Faith he covets after.

Thus I observe the true Nature of the Saving Works of the Spirit of God upon the Soul, giving them to believe on the Lord Jesus Christ ; the more such Souls do enjoy of Christ, the more they covet to enjoy his Presence, and are not fully satisfied, until Faith has its End or Fill in Eternal Glory, and will the Believers have so much of Christ, that they will not, yea, cannot desire any more.

Another Instance. The Apostle *Paul*, as high Enjoyments as he had of the Lord Jesus Christ, yet he covets more ; and certainly, none ever enjoy'd more of Christ in this World than he did : O ! how is he knit in his Affections to his dear Lord and Master, and Redeemer, and Righteousness, *ver. 8, 38, 39. I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other Creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* O ! what a Cementing Faith is here ; as much as the Apostle shall say, *You may separate my soul from my body ; and earthly friends and friends from me, but none shall be able to separate Christ and me :* so firmly was he united to his Head and Husband, Jesus : Yea, and sweet was his Enjoyment ; yet this is not all, his Faith would have more, *2 Cor. 13, 4. faith the Apostle for himself, and the rest of the Loyal-hearted to Christ, We groan grievously, desirous to be clothed upon with our house from heaven ; for we that are in this tabernacle do groan, being burden'd ; nor for that we would be unclothed, but clothed upon, that mortality may be swallow'd up of Life.* Thus true Faith, like the Rising Sun, shines brightest, the higher it is.

I shall observe this by the way, that the higher Attainments by Faith in Christ, the greater Humiliation, and Self-Abasement ; O ! such an one sees himself to be vile : Such trust not in themselves ; that is, they have no Confidence in the Flesh ; the Eye of Faith affects the Heart of the truly enlightened Soul ; they have but one Object answers to the Desires of their Soul, and that is Jesus Christ.

Thus the true Believer rises, and shines, *for his light is come, the glory of God is risen upon him :* Now he's for Christ in all he does ; walks for him, sits for him ; such run the way of his Commandments with great Delight, and is never so much against their Interest in this World, yet if the Interest

terest of Christ, and the Cause of Christ, be maintain'd, this is the Delight of a true Believer, 2 Cor. 4. 16. *For this cause we faint not in the cause of Christ, tho' our outward man perish: yet the inward man is renewed day by day.* Our light Afflictions, which are but for a moment, work for us a far more exceeding weight of Glory; while we look not at the things which are seen, but at the things that are not seen: Observe, the Believer keeps his Eye upon the Mark, he sees a better World, and better Company; tho' the Communion of Saints is Good; yet to be with Christ is far better, Phil. 1. 23. O 'tis best to be with Christ above.

I do not deny but that a Believer or Gracious Soul may backslide, and greatly decay in his Faith, until he has no Apprehension, he does believe; yet I also affirm, that 'tis sinning through Unbelief; I add, that there is no Ground from the Word of God, to nurse a poor Soul in its unbelief, saying to them, *You that walk doubtingly walk safely;* but I answer, 'tis an uncertain Safety, for a Person to be in this confused distracted Condition, I may say of them they walk at no Certainty: All Encouragement for to dissuade from their Unbelief, and to perswade them to Faith and true Repentance for their Sins, and to cleave to the Lord Jesus with full purposes of Heart.

And when it is given them to believe, then their Souls will be for the attaining the same before-mention'd: None but Christ in this World, none but Christ in the other World: Nothing shall Beat them off from their hold by Faith on him. Instance Job 16. v. 19. *My witness is in heaven; my record is on high:* who is this witness but Jesus Christ? Esa. 55. 4. *I have given him, saith the Lord, for a witness to the people:* Job's Heart was in Heaven, tho' he had sore Labour, in the Furnace of Afflictions; so we have the Experience of Holy David, Psal. 73. 25. *Whom have I in heaven but thee, and there is none on earth that I desire besides thee.* Thus Faith exercised by the Holy Spirit of Truth, makes its Choice; Christ is its Object of Delight, yea, and for the Communicating all good things to us. Let worldlings take the World, and the Voluptuous Man his Pleasures: I am for Christ, and the other World: I desire on Earth none but Christ for my Soul; for my Comfort and Peace here, and my Salvation hereafter: Alas! what's all the Creatures to him, says the Believer; they did not die for me; they did not bleed for me; they did not redeem me: It is not They that justify me from all things, I could ne're have been justified from by the Law of Moses; but it is Jesus that saved me, and redeemed me, from the Curse of the Righteous Law of God; by him I am justified freely, and have free Acceptation before God thro' him; O! says the Believer, 'tis the Lord Jesus has done this for me, and all things else, to make me happy here, and eternally; this is the continued Language of the Believer. O! 'tis Christ alone is the Desire of my Soul; thou art my Portion for ever, Psal. 73. 26. a little of this World will satisfy with the Enjoyment of Christ.

But some poor doubting Soul may Object, and say, *These Accounts you give are the Experiences of the great Men of God, as David and Paul, but I am a poor Creature; I am empty, poor, naked and miserable; I have but little or no hope. I sit desolate as one forsaken.*



To this I answer, That thou must have the same Grace or Faith, as *David and Paul*, or else thou canst not go to the same Heaven where they are; there is no other Heaven, and no other God, but One, so there is but one Faith, that's true; and this will certainly oblige thee to cleave to Jesus Christ, for the Security and Salvation of thy poor perishing Soul: Though thou dost not attain to the same measure, yet its same in nature and kind. And I do exhort thee in this, and such like Objections, to croud through them all to thy Redeemer: Although thou dost not see thy Interest in Him at present, yet he will reveal Himself; trust in Him; lie at the Foot of his Mercy; in Christ there is Riches and Honour; a glorious Royal Robe to cover thy naked Soul. O! 'tis a Comfortable Garment: The Righteousness of Christ; this, and such like Words, are Recorded in it: *Isa. 40. 2. Speak ye comfortably to Jerusalem, Cry unto her who was deaf through unbelief.* But Justifying Righteousness has this pleasant Voice of it: Thy Warfare is accomplished, thy Sins are pardoned. And this, O poor Soul, thou art bound to believe for thy self, or perish. O hearken to the Words of our Lord Jesus, *John 3. 15. Whosoever believes in him, that is in Christ, shall not perish, but have everlasting life.* I have not Room to insist upon particular Duties, but Christ does enjoin a Believer; but this I say in general, he that truly Believes, let him forbear to Pray, or omit any other Duty, if he can; if he does, 'tis because he flags in his Faith; he that fails in his Faith, fails in his Duty?

But I must return to my Text again, and consider of it to the present occasion of our Meeting together at this time.

*Arise, shine, for thy light is come, the glory of the Lord is risen upon thee.* This Scripture was very powerful upon this Child deceased, and much Soul Consolation she express'd from the Lord Jesus, in these Words: O says she, the Son of Righteousness has freely risen upon me, and shined pleasantly into my Soul. O, saith she, give my dear Lord Jesus all the Glory, who hath freely Reconciled himself to me; his Light is come to me, his Glory, the Glory of his Salvation is come to me: *O the Sun of Righteousness is risen, with healing under his wings.* I, who had a Death's wound, and the Sentence of Death past upon me, yea, and it was but what I deserved for my Sin, a wretched Sinner, justly condemned to die by the Righteous Law of God; am now, by an Act of my God's free Grace Saved from this Condemnation. O! I deserved nothing of this Mercy and Grace, but it came freely to me. O! blessed be my God, for Jesus Christ, the dear Redeemer of my Soul and Body from the Wrath which is to come.

At the first dealings of the Lord with her Heart, (after some Conflicts of Soul, for want of a Revelation of Jesus Christ to her) she had from her dear Redeemer them Words given her, with such Power and Efficacy, that she was help'd to arise out of her Fears, to Hope, in the Salvation that is in the Lord Jesus; and at his Apprehension of him by Faith, she breaks out into an Extasie of Amazement, that the Son of God should condescend to reveal himself to her, and express such Love to her; the words are these,

*I J.*

*Esa. 49. 14. Can a woman forget her sucking child, that she should not have compassion of the son of her womb: yea, they may forget, but will I not forget thee, O amazing Grace, that I should be upon the Heart of my Redeemer, to save me, and comfort me in all my Afflictions; O! Those Words hath he given me to believe also, Esa. 41. 10. Fear thou not, for I am with thee: be not dismayed, I am thy God. Now she arises yet more, to shine in holy Confidence, in believing her Light is come; her Tongue confesses to Salvation, as the effects of her believing in Heart on the Lord Jesus Christ. Christ is all in all to her; now she has deserted all Lovers that she once delighted in, and is help'd to make her Choice of Christ, Alone with him, and in him; her whole Affections are taken up, with the Lord of Life, with her dear Lord Jesus, as she would often express, when she found any withdrawals, and her Beloved hid his Face; this would grieve her, but yet not to despair; this would be her Language, as a Testimony of her believing, tho' in the dark: O! saith she, though my Lord hides his Face, he will come again, though its hard to bear his Absence, yet my dear Lord Jesus will reveal himself to me again; and would mention that Scripture, Hab. 2. 3. The vision is for an appointed time, but at the end it shall speak, and not lie, though it tarry, wait for it, because it will surely come, it will not tarry.*

When it pleased the Lord of Life, and Grace, to reveal himself, she would greatly rejoyce, and say, *The Winter is past, the time of singing of Birds is come: O! what a dear Redeemer is this, who saith to me, Arise, my fair one, and come away: O! the Indearments between me and my Jesus; one Flesh, Member of his Body, of his Flesh, and his Bone, O! how firmly am I united to him, and the Father in him, that they also may be one in us, John 17. O! there's no separating from my Father, and my Redeemer Jesus Christ. O! how does my dear Lord love his Lambs he carries in his Bosom: O! he dearly loves little Children, that come to him; yea, he calls them to him, he bids them come to him: Suffer little Children to come unto me, and forbid them not: O! what sweet Words are they, my dear Lord speaks to Peter; Simon, lovest thou me, the Lord said, feed my Lambs: O! give my Lord Jesus all the Glory, for he is worthy; you that believe in Christ, rejoyce with me: O! whence is this my Lord (should come to me: O! this is all of his own free Love and Grace. To those that were Carnal, that stood by, and heard her; O! says she, if you did feel and savour, and taste, what I do, you would never sin against the Lord Jesus any more: O! what manner of Love is this thou hast shown me; the Roof of thy Mouth is like the best Wine, causing the Lips of those that are asleep to speak.*

Upon a view of the Sufferings of Christ unto her, O! says she, *how is my Lord wrestling with God for me; now he is sweating, great Drops of Blood falling to the Ground: O! thus he cries, Father, if it be possible, let this Cup pass from me: O! what Love is this to me; the Cup must not pass my dear Redeemer; here's the Father's Love to me, that he lays all my Sins on Christ, and his Curse due for them; and the Son's Love also; Not my Will, but thine be done: O! how willing is my Lord to suffer in my place: O! I hate Sin:*

How was my Lord wounded for it? here's a bleeding Jesus espousing my Cause: here's the love of the spirit, that reveals it to me: O! what a King of love is my Father, Son, and Holy Ghost, all in one revealing to me, this Love, this Salvation all to be seen in my dear Redeemer? O! those words are sweet to me, I'll drink the Cup of Salvation, and call upon the name of the Lord: here's a pleasant draught, a sweet draught for me, a precious Cordial; O! it comforts my Soul, this Cup of Salvation is sweet indeed.

She was often admiring the happy and excellent State of a Justified Person, freely Justified in the Righteousness of Christ: O happy State indeed, when we are acquitted from Sin, compleat Forgiveness; all Sin is here cast behind us back, and he remembers their Sin no more! O't's a state of Honour too, forasmuch as this Righteousness is the same Robe, our Lord Jesus himself wears; the Robe for us, and the King! Thus it shall be done to the man, the King shall give him his robe to honour. 7 Esai. 6. 8. O! this is the best Robe indeed, none to be compared to this, all our own Righteousness is as filthy rags; but our Father freely puts on this Robe: O! those are sweet words, *Fetch out the best robe, and put it on*, Luk. 15. 22. O! see how my Father likes me well in this Royal Robe of his: O! how compleat am I before the Father, in Christ's Righteousness, he is the Lord our Righteousness: O! saith she, *we know when he appeareth, we shall be like him*. 1 Joh. 3. 2.

I observe this by the way, how natural 'tis for the Grace of our Lord Jesus, savingly applied to the Heart of a Sinner, immediately to breath up into him again from whence it came; None but Christ, and his Righteousness will satisfy such a Soul; Such have a safe conduct, even the Spirit of Truth that leads them directly into these true certain ways of acceptance with the Father, even Jesus Christ, the way, the truth, and the life.

The Lord hiding his Face from her, she would say, *I have not those ravishing enjoyments, as at other times, yet I believe, I am freely accepted in my beloved, free y justified in my Redeemer's righteousness; I am secure in the arms of Christ, he is faithful that has promised, he cannot deny himself: O! saith she, my mountain is strong, I cannot be moved*. She met with many Temptations, and Tryals, and sore Afflictions of Body; One would think enough to cast her down, but this I observed of her, the more her Afflictions of Body, or Mind increased, the more earnestly she cleaves to the Lord Jesus, and took all dealing of her dear Lord, kindly; and thus was she help'd to say in this, and the like Tryals of her Faith; *Thy Rod, and thy Staff, they comfort me; 'tis thou, O Lord Jesus, supportest me under all my Afflictions, and Tryals: O! blessed be my God, that gives me to see to the end of all my Afflictions, Pains, and Sickness a little while, and then I shall be Freed from all: I shall know no more Sorrow, no more Pains, no more Afflictions; I shall be freed from this rotten Carcass, and ever be with my Lord: O! the time is a coming, that I shall grieve, and sorrow no more: This will be joy; No man shall take from me: O! I am very weary of this Body of Sin and Death; But the weary shall be at rest, ere long I shall rest in the Bosom of my dear Redeemer for ever.*

One askt her, *If she was not afraid to dye, No, faith she, I am not afraid, because everlasting Arms are undernath; I am kept by the mighty power of God, to Salvation. My Lord Jesus has taken the Sting of Death into himself, there Death lost its Sting, my Lord Jesus made an end of Sin, and the sting of death is sin, and my Jesus received this sting into himself, and it cannot come to me, and my Jesus also: O! I rejoice in those words, O! death where is thy sting? O grave where is thy victory? Thanks be to God, who gives me the Victory, through my Lord Jesus. She falls into the admiration of the love of the dying Jesus: O! who can express this love, that God's own Son should dye for me, bleed for me, be made a Curse for me! O to behold this by Faith, it melts my Heart: O! what a Rebel have I been to cause my Lord Jesus thus to suffer for me; to become a curse for me? O! amazing Grace O! over-flowing Fountain of love to me: O! that I was Capaciated to give the Glory due to him.*

She was often desirous of her Relations Souls happinels, that they might have Christ revealed to them: They would often say to them, you must have the Lord Jesus for your own Souls, each one for him, and her: O! that you were helped to receive Christ, he is a precious Saviour, he will freely receive, and accept all that come to him, he will in no wise cast you out: O! cleave to him, there is no avoiding the Curse of God, if you be not found in Christ; All the Mercy of God is found in Christ alone; there's Pardon for all your Sins, there's Grace to help in time of need; In Christ, the Father of Mercies will smile upon you: O! the Father loves those that cleave to his Son for Salvation, he delights in shewing Mercy in his Son to them.

O! that I might meet you all in Glory with our dear Redeemer, that we may eternally rejoice together with him: O that will be a happy meeting indeed, then we shall never part more: O! that will be a blessed meeting, then we shall never offend our dear Lord any more, nor grieve the good Spirit of God any more, neither shall we be grieved, or afflicted any more, nor opposed in our enjoyment of our dear Redeemer any more, but shall be ever with the Lord in Glory, and perfect Joys, and that to all eternity.

When she saw her Relations, especially her Mother, weeping by her, Mother, said she, *do not weep for me, who am going to rest in the Bosom of my dear Lord Jesus; I shall see you again, and we shall ever be with him, that has redeemed us by his own blood; we shall be glorified together with him: O faith she, rejoice, and be not like those that sorrow without hope, for if ye believe that Jesus dyed, and rose again, even so them that sleep in Jesus, shall be bring again with him. 1 Thes. 4. 13, 14.* O! what a Possession is that above, our Lord Jesus is gone to prepare for us; And this is the more amazing, on that, we are Heirs of that Glory, Joynts Heirs with Christ; A little time will bring us to our desired Haven, where we shall rest from our labours, and sorrows, and never meet them any more.

On the Lords Day she departed this Life, she was made sensible, that she should dye that day, and told them that were about her, that she should

ould die that day, These were Her Expressions; *I am going to keep an eternal Sabbath with my dear Redeemer above, while you are keeping it here below: O! it is a Blessed and Glorious Sabbath of Rest indeed: O! it is Everlasting Rest: You may want the Presence of your Lord Jesus here, but I shall not want his Presence there: You know him in this World but in part, but I shall see him Face to Face.* She mentioned that word; For in this we groan; earnestly desiring to be Cloathed upon with our House from Heaven; And on the same Lord's Day she fell asleep, or departed this Life; but in the Faith of her Resurrection; *This Body shall Rise again, perfect from All its Imperfections, and be a fit Cabinet for this precious Soul of mine, to abide in for Ever; It will be Raised in Power, tho' Sown in Weakness.* O Those Words of our dear Redeemer will be more fully understood: *Then shall the Righteous shine in the Kingdom of their Father,* *Math. 13. 43.*

Thus have I given you a taste, and but a taste of this dear Child's Experiences, who was of the age of Thirteen Years; should I have taken a large her whole Experience, this little Book would not have contain'd it: But what is written, I hope is sufficient to satisfy the Godly, that the Glory of God's free Grace through Jesus Christ shined pleasantly into her Soul; that the true Sun of Righteousness shined effectually, profitably, and comfortably into her Soul, which dispers'd that Darkness that was in her: That she was eminently help'd to lean on her Beloved up out of this Wilderness; being perfumed with the Precious Powders of the Merchant Jesus; now such a sweet Savour of Christ she tasted, and also breathed from her Soul; that by the blessing of the Lord was, Comforting and Refreshing to all the Children of the Lord that visited her. She took great Delight to commend Jesus Christ, and the Excellence of his Love and Grace, to all that came to see her; it was her whole Delight to talk of Christ, and those sweet Manifestations of him to her Soul.

This Child is one of them that *rest from their Labours, and their Works follow them*; this is a sweet Savour she leaves behind her. O! I can heartily concur with her, in desiring that others might taste of, or be made Partakers of the great Excellencies that are in Christ: Even in him, who is altogether lovely; yea, and the chiefest among ten thousand.

The Grace of our Lord Jesus, when savingly apply'd to the Heart of a Sinner: No wonder that such a Soul arises, to shew forth the Praises of him that call'd them out of Darkness into his marvellous Light. The Children that cried *Hosanna* had their Hearts touched by Grace, and their Souls affected with their Saviour; no wonder they cry *Hosanna*, *blessed is he that comes in the name of the Lord*: Says our Lord Jesus, *If these hold their peace, the stones out of the wall, and the beam out of the timber would speak*; but how can these be silent, whose Hearts are savingly changed, and Christ reveal'd, and whose Tongues are loosed: These cannot be silent, no more could this Child. She look'd upon it as her



Sin to be silent, it was her delight to speak well of her dear Redeemer, and commend him to others; she would often use that Scripture, *His Mouth is most sweet; yea, he is altogether lovely; He is a precious Saviour to those that believe; and none but those to whom he hath given to believe, do know his Excellencies and Preciousness.*

I shall answer an Objection, or rather a Reflection, upon this Child's Experience: After this manner do Some reflect and say, It seems impossible to me, that so young a Child should speak such things, that are reported of her; others say, that there is no more in this Child than others, but she speaks as she is taught by others; she only speaks, as she learnt, or had learnt of them that visited her.

To this I answer, that you who make these Reflections, I fear are ignorant of the Grace of our Lord Jesus; if so, I wonder not at your Reflections; For you act as you are taught, and according to your natural Light; and having no better Principles in you than Nature, no wonder you act thus, and judge thus; for 'tis impossible for you to act and do, but as you are principled; but being ignorant of the Grace of our Lord Jesus Christ, you fall under the reproof of the wisest of Men, King Solomon, *Prov. 18. 13. He that answereth a matter before he heareth it, or knoweth it, it is folly and shame unto him:* And just reason have such to be ashamed, who do thus reflect upon the Riches of God's Free Grace, reveal'd to any poor perishing Sinner; unless the Grace of our Lord Jesus be apply'd, they must unavoidably perish. But observe further.

1. That this Child, as all Mankind by Nature, was wholly ignorant of Jesus Christ, and the Grace of God in him; yea, by Nature all our whole Man is corrupted by Sin; yea, dead in Trespasses and Sins. If so, how does it consist with Reason, that one dead in Trespasses and Sins, should give an Account of the Excellencies that are in Christ, which none can do aright, but those that do participate of the Grace of Christ; and if no Change was wrought upon this Child, as some Reflect, then must she act according to Nature, and that she had, and not by that she had not. What saith the wise Man, Solomon, *Prov. 22. 14. Foolishness is bound up in the heart of a Child;* yea, in all Children by Nature; but when by Grace they are changed, and it is given to them to taste of the Goodness of God in Christ, no wonder then they arise and shine in that Grace, and Life, and Righteousness, freely given to them; but if this Glorious free Grace had not been freely apply'd to her, she would have continued in the Kingdom of Satan; as I fear such are, that reflect.

2. The Real Cause of her thus arising out of the Death of Sin, was, because the Life of Christ was apply'd to her; the Glorious Beams of the Sun of Righteousness shined into her Soul, by vertue of which, Life from him was given or Breathed, and therefore by its power she arose: This is a plain Truth to the experienced Christians; Also the word of God does make it plain to us, *Gen. 3. 6. Who is this that cometh up out of the Wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders*



merchant? The Church here's in the Wilderness, this World, And by Nature, was ignorant of Jesus Christ; but when this Merchant Jesus, sends forth his Perfumes, even his Grace, and Light and Life; then come *His up out of the Wilderness, leaning upon their beloved* Ch. 8. Now they see and know that nothing short of Christ is sufficient to support thro' the scratching Briars, and pricking Thorns of this Wilderness; nothing will do to lean on, but their beloved Jesus; and this you cannot do by Nature; but this Child was help'd to lean on Christ through this Wilderness; therefore she had the Grace of God.

3. The Grace of our Lord Jesus appears the more eminent in this Child, because of her Loyal Heartedness to him, what ever bitter thing she meets with, nothing causes in her hard thoughts towards Christ, but by every Temptation and Trial she meet with, her Faith was fixt, and they were all Instruments to oblige her to cleave the firmer to her dear Redeemer; as he would often say, when it pleas'd the Lord to hide his Face, she did not despair, but would mention that Scripture, as well as others, *Hab. 3. 17. As the fig tree shall not blossom, neither shall fruit be on the vine, the labour of the olive shall fail, and the field shall not yield her increase. &c. Yet will I rejoice in the Lord. I will rejoice in the God of my Salvation; the Lord is my Strength; he will make my Feet like Hinds Feet; he will make me Ride upon my high Places:* From hence I observe, That the Grace and Spirit of God dwelling in any poor Soul, is not of a despairing Nature, but it does further quicken them in all Trials and Temptations, to cleave with more firmness to Jesus Christ.

4. Her Assurance of Salvation, which none have by Nature: 'Tis true, there may be a Self Confidence of being saved; but this does not hold out to the end; There will be a failure, either in their pretended Faith, or in their Practice; not being empower'd from on High to hold out to the end; none can, by any Art or Means, know their Eternal Safety and Interest in Christ, but to whom 'tis reveal'd, *Job 28. 7. There is a way the Waters Eye hath not seen;* Though some, like the Eagle or Vultur, saw high, yet, for want of the Eye of Faith, directed by the Spirit of Truth, to Jesus Christ, such cannot find out the Truth of their Salvation, *v. 12, 13. Every Man knoweth not the Price thereof;* No, 'tis hid from the Eyes of all Living; no aspiring Minds, that attempt by natural Art, can possibly know this, or attain to this Wisdom, *1 Cor. 2. 10, 11. 'Tis the Spirit of God, and the Holy Ghost, searcheth all things; yea, the deep things of God.* This Child being indued with the Spirit of Truth, is thereby help'd to believe her Assured Interest in Christ. 'Tis a true saying, 'Tis the Eye that affects the Heart, when the Eye of Faith is fixed on this precious and desirable Object, Jesus Christ. She was, by vertue of this Spirit and Grace of God, help'd to say, *My Beloved is Mine, and I am His.* She was often help'd to Rejoyce in her Interest in Christ, using those Words, *Rom. 8. 1. There is therefore now no Condemnation to those that are in Christ Jesus, who walk not after the Flesh, but after the Spirit:* We have holy

Job for Example, which she would speak of; Although he was attended with many Afflictions, yea, labouring in the very Furnace of Affliction, yet saith he, *My Witness is in Heaven; my Record is on high: And in Job 19. I know my Redeemer liveth.* Also, the Apostle, with the Believers in his Day, *We know, that if our House of this Tabernacle be dissolved, we have a Building with God; an House, not made with Hands, Eternal in the Heavens, 2 Cor. 5.* Also the Apostle Peter exhorts us, *to make our Calling and Election sure, 2 Pet. 1. 10.* Also, the Apostle Paul speaks to those that had attain'd to this Happy and Glorious State, *2 Tim. 1. 9. Who hath saved us, and called us with an holy Calling; not according to our Works, but according to his own Purpose and Grace, which was given us in Christ, before the World began.* From hence I observe, That the Doctrine of Assurance is a Soul-Quickening, and Soul Comforting Doctrine, and the most certain Truth to oblige us to the most eminent Holiness, and to the Performance of all Holy Duties, Internal and External, and that with the greatest Delight imaginable. Our dear Lord Jesus confirms what is said to this Truth, *John 10. that he knows his Sheep, and the Sheep know him, and follow him; I give them Eternal Life, and they shall never perish, but at the appointed time he will give them Eternal Life; O how does this oblige the Soul with Delight, to follow the Lord Jesus; such have good Grounds to go upon; they do not Profess at Uncertainties, nor suffer at Uncertainties, 2 Cor. 4. 17. These light Afflictions, which are but for a moment, work for us a far more exceeding and Eternal weight of Glory.* What certain Obligation is upon the Soul to follow Christ fully? yea, to grow in Grace, and in the Knowledge of our dear Saviour Jesus Christ. Observe how it wrought in the Apostle, and the believing Romans, *Ch. 8. latter end, Who shall separate us from the Love of Christ? Who can separate Christ, and his Children, or Redeemed Ones? 'Tis Eternal Union; no parting the Believer and Christ; Says our Lord Jesus, John 10. 28, 29. I give them Eternal Life, and none shall pluck them out of my Hands, nor out of my Father's Hands. The Father and the Son sends the Spirit of Truth, by whom they are led and guided to Eternal Life.*

The true Believer is made to see all is in Christ for him, and to him; perfect Righteousness is his Clothing, he wears it with Rejoycing; but how in Christ Jesus? and hath no Confidence in the Flesh: O what a happy State is a Justified State! 'Tis not only Happy and Glorious, but Everlasting; It holds out all along throughout Eternity, because we have an Everlasting Saviour enter'd into an Everlasting Covenant, in which we have Full and Everlasting Acceptance, with God the Father; and what Effect hath this upon such? *Rom. 6. 22. Now being made free from Sin, in our Head and Representative; The Lord our Righteousness, he being made Sin for us, and now reveal'd to our Hearts, and made able to believe it, we become the actual Servants of God, such as are Redeem'd by the Blood of the Lamb, we have our Fruit unto Holiness, by Faith in Christ our Blessed Redeemer, and the end, Everlasting Life.*

this end, the Sun of Righteousness arises and shines on his Redeemed ones; and by the Power and Light he gives them, they shine in good Works: We observe by the way, that what-ever good Works are perform'd by us thus savingly wrought upon poor Souls, they see that none are profitable but those perform'd by Faith in Jesus Christ.

*Application 1.* What amazing Grace is this, that such poor Sinners as we are, should have the Truth of our Salvations reveal'd to us, and that freely: how are we obliged, who are help'd to believe, to ascribe all the Glory to Christ, crying, Grace, Grace to him, yea, and to the Father of Mercies also, In giving his dear Son freely to us, to the end we may be Saved by him, and Comforted in him; yea, how has our God obliged himself by an Oath to us, that we shall have strong Consolation, that flee to Jesus Christ, *Heb. 6. 18.* There we have assured Hopes of good Speed: O how certainly has God engaged himself, to accept us in his Son Jesus, and to bless us in him, we shall have strong Consolation, who have fled to Christ, as the Hope set before us. The Father has given his Son to us: To those very Ends he so loved the World of the Elect, that he gave his only Begotten Son, *that whosoever believes on him, should not perish, but have Everlasting Life, Joh. 3. 16.* O how are we Exhorted to Come boldly to the Throne of Grace. *Heb. 4. 16.*

How fully has the Father Reveal'd his Son to us, as one well stored with All Blessings, yea, Fulness of them, full of Grace and Truth; and of this his Fulness we all Receive, and Grace for Grace. O how amazing is it, that such Rebellious Creatures, who were once fill'd with Enmity and Hatred against God, and his Ways, and Truths; and Scoffers at the Riches of this Grace Should now be made Partakers of it; O this is obliging indeed, to cleave to Jesus Christ; for in so doing, we see that we receive more Life and Power from Christ, to do good works.

Let me Exhort you to cleave to the Lord Jesus Christ with all your Hearts, and Souls, and Strengths, knowing that in him alone is Salvation; no Name given under Heaven, whereby we can be saved, but by this Name only; 'tis by him alone we are saved from our Sins, and from God's Wrath, due for Sin, *1 Thess. 1. 10.* And to wait for his Son from Heaven, whom he raised from the Dead, even Jesus, which delivered us from the wrath to come. O 'tis Jesus is the great Saviour from the Wrath to come! O what a blessed thing is it to see my self saved from that I have deserved for my Sin, and that by Jesus Christ.

God will determine the essential State of all Sinners, in and by his Son Jesus; if the Lord has borne their Iniquities, there is certain Salvation will come to them; but if Jesus Christ has not thus Espoused their Cause, they must unavoidably bear their own Iniquities; if so, that Soul had never seen Light; yea, to be brief in this Point, I tell such, that a Dog or a Toad is a happier Creature than such; for at the Period of this Life they meet with no more Misery; but Mankind living and dying in Sin, goes to the Eternal Judge, to receive the Sentence, and Execution of Eternal Torments from the Presence of the Lord.

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The question then will certainly be, how must I know whether Jesus Christ has born my Iniquity. I'll suppose my self to be one at a loss about this great concern of my Soul, and that Christ has born my Iniquity; I ask my own Soul, what is my Duty? Is it to believe, and give credit to my lying Heart, possest with fears of being Damned under a sence of my Guilt, of my breach of the Righteous Law of God?

*Answer.* No, for as the word of God is so full of gracious promises of Mercy to poor Sinners, I knowing my self to be a Sinner, and because 'tis the undoubted Truth, *That Jesus Christ came into the World to save Sinners.* I'm bound as a Sinner, to cast my self at the Feet of Jesus Christ, altho it be with a who can tell, *but the Lord Jesus did dye for to Redeem me.* This I am obliged to do, or perish: and with all the might given me, plead the Death, and Blood of Jesus Christ for my discharge from Condemnation, and there to continue, notwithstanding the many discouragements I meet with; yet to lye at his Foot, that is, to have the Eye of my Soul looking up to him continually until he shall Reveal himself. This is our Lord's Exhortation, *Seek, and ye shall find; ye shall not seek my Face in vain; but seek and ye shall find.*

Some may object, and say, *there must be seeking before finding.* *Answer.* As to the Apprehensions of the Persons seeking; but what makes him seek, and apply himself to Jesus Christ? Not his mere Convictions of his being Condemned by the Law, but by a secret Power, or Life of Christ, applied to this Person, he is help'd to venture his perishing Soul on Jesus Christ for Salvation. 'Tis a plain truth, tho the Person seems to act first, yet he is drawn to Christ by Christ's own power applied to him; To be more plain; The Lord Jesus sends the Spirit of truth, tho hardly understood by the Person, yet by the Spirit of Truth, They are immediately led to Jesus Christ, without any precious qualification on the Creatures part.

A Soul thus help'd to apply himself to his Redeemer, is a believer, no doubt, altho it is not so understood by him, yet being help'd with Constancy to lie at the Feet of Christ, being fully perswaded, that none can save but Christ alone; and he will not be denied the Revelation of his great Salvation he has perfected for poor Sinners, and his interest in it. No doubt, this is true believing, and the effectual work of the Spirit of Christ upon him: The saving work of God upon the Soul, I often say, is like a certain Eccho, that answers in the same sound, or words spoken to it, when the Grace of our dear Redeemer is applied to the Heart, it rebounds in the same Language to him again: I confirm this by that Scripture I have before mentioned, *Can. 3. 6.* who this that cometh out of the Wilderness, like Pillars of smoke! Now that smoke, presents to us the Soul made Gracious, and the breathings of Graces, and observe it goes up one breath after another, as *David* saith, *As the hart panteth after the water-brook, so panteth my soul after God.* This new breath that proceeds from this new born Babe, how is it streaming forth after him, who freely gave this new life! O! this is sweet breath that goes up, 'tis the choice Perfumes of this

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glorious and precious Merchant, Jesus; these breathings are well-pleasing to God, like that of *Noah*, *Gen. 8. 21. And the Lord smelt a sweet savour*; whence I observe, That a poor Soul breathing after the Lord Jesus, for the Salvation of his Soul is very acceptable to God, because 'tis by Grace, and not of Works.

But I am obliged to recall my thoughts to a Consideration, of what we are at this present come here about; 'Tis to take seriously into our Hearts, the certainty of a Change by Death, that will sooner, or later come upon us; Here's one, and that a young Plant taken away. Death when it comes, it respects none, Be they Young or Old, Rich or Poor, All at the appointed time fall before it. Death parts the nearest Friends: Then Husbands and Wives, Parents and Children, Brothers and Sisters must part, yea we must bid farewell to all Earthly Enjoyments; if so, I must say, Happy are those that are in Christ at that time when Death comes; Such will find Death their Friend at their passage to eternal Rest; but if in thy Sins, Death is thy most cruel Enemy, when it comes to thee, thou mayest say of it, as *Ahab* said to the Prophet, *Hast thou found me, mine enemy?* But alas, 'tis thy Sin that brought Death into the World. *Rom. 5. 12. Sin entered the world by Adam, and death by sin, so death past upon all, for all have sinned.* Yea, not only a Temporal, but an Eternal Death is threatened by the Law to all *Adams* Posterity, and if we have no Redress, we must unavoidably Perish: But God in his infinite Mercy has revealed to us poor Sinners a certain way by which we may escape this Condemnation. *John 14. 6. I am the way, the truth, and the life:* God has appointed his own Son to be the way of escape from Condemnation, and to bring us into favour with God again; the Lord Jesus has done this for poor Sinners, and it was a great work, that sad work to him as Man. *Luk. 22. 44. Being in an agony, or in great Strefs of Soul, he prayed more earnestly; and his sweat was as it were great drops of blood falling to the ground.* O! consider who he was Praying for, and Bleeding for at that time! It was for Sinners Good and Salvation, as well as that the Cup might pass from him; I am well satisfied that the Lord Jesus had rather drink that Cup of the Wrath of God due for Sin, than to have it pass, and the Sinner perish. No, if it were possible, that the Cup could be made more terrible, and painful, afflictive, and his Death more accursed, he would have drunk the Cup, and dyed the Death, rather than poor Sinners should perish. In all this Agony of Christ, his end was to save Sinners, us the chief of Sinners, *1 Tim. 1. 15. Christ came into the World to save sinners, yea the chief of sinners.* Is not this Goodness, Poor Sinner? and there is more of it in the Word of God. *Mic. 7. 18. He delights to shew Mercy. Mat. 9. 13. He came not to call the Righteous, but Sinners to repentance.*

Let me Exhort you to turn from your Sins; The Lord Jesus, the great and glorious Redeemer, who is able, and willing to save poor Sinners, come to him; he is the greatest Friend the poor Sinner has, no



Friend left but he, he is the only Mediator between God and Man; he it is that is a Friend of Publicans and Sinners: O! was it not an undoubted Proof of his Love and Friendship to us, to take our Natures on him, Sin excepted, and be made under the Law, and become, or be made a Curse under his own Law, and that to redeem us from its Curse? How may we stand amazed at this, and say, *What manner of Love is this?* O this Love exceeds all Expressions of Love, *Rom. 5. 6. In due time*, or at the appointed time, *Christ dyed for the ungodly.* And how did the gracious Heart of the Father overflow towards us, in that he should lay our Sins upon his only Son, that he might become the Guilty Person, by Imputation of our very Sin to him, and we become Guiltless thereby! O! amazing Grace to us Sinners!

Let me beseech you to hast away to him, I labour to behold him, as a Sacrifice for thee, freely offering up of himself for thy sake: O! that some poor Sinners had Jesus Christ a Sacrifice reveal'd to them; Then would they see him Bleeding, and Dying the cursed Death upon the Cross for them; A sight of a bleeding Jesus, would affect thy Heart; but especially when thou art made to understand the Language of this Blood to thy Conscience: How well would that word sound Christ having made Peace by the Blood of his Cross! How comforting was the word of our dear Redeemer to his Disciples, after his Resurrection, they being met together for fear of the Jews, and no doubt, but the horror of their Sins lay upon their Consciences; Peter for his Swearing he never knew him; the others, for their forsaking of him; But he had purchased of the Father, Eternal Peace for them, *Job. 20. 20. Peace be to you; and he shew'd them his hands and his side*; again, *21. Peace be to you as the Father sent me*, as if our Lord should have said, *If I had any other Message from my Father, I would have told you*: but 'tis Peace; Peace be to you, and he shew'd them his hands, and his side; as if he would have said, *These hands, and this side that was nail'd to the Tree, and pierced with the Spear, the Blood flowing from me, has purchased compleat Peace for you.* Yea I add, that 'tis the great Commission our Lord gives his Ministers, to preach Peace by Jesus Christ; *As the Father sent me, so send I you.* And in my dear Redeemers name, whose I am, and whom I serve; I say in the name of Christ, *Peace be to you*; Peace, Peace, Sinner, thy God will have Mercy on thee, he will forgive thy Iniquity for his dear Sons sake: O! take courage to address thy self to him, that thy Conscience may have sealed to it the assured Truth of the Pardon of all thy Sins.

This was an ordinance in Israel by the Lord to Moses, that he should make him two silver trumpets, of one piece shalt thou make them; and amongst other uses they were for, they were to be sounded at the Offering of the Sacrifice; and the Trumpet was to give a certain Sound and Distinct from all other Sounds, when the time of the Sacrifice was; and upon the sound of the Trumpet, the People were to look to the Sacrifice; and what is the effect! *Num. 10. 13. A day of gladness*; for in this Sacrifice, God did assure himself to be their God. Compare this, *2 Chron. 29. 27. 28. When*



the sacrifice began, the fingers sang, and the trumpets sounded all the time of the Sacrifice. And what think you may be the signification of this sound? Peace, and Pardon, Love, Pity, Mercy, Grace, yea Justification from Condemnation to the Guilty.

And what does it more than Figure out to us the Lord Jesus, the great Sacrifice; the Silver Trumpets, the joyful and glad Tidings of the Gospel, in revealing Jesus Christ the mighty Saviour of Sinners; this Trumpet by the Holy Ghost, is set to the Mouths of his Ministers, and by his Wisdom, and Teachings, they are help'd to give a certain Sound, or Account of the great Grace, and Salvation to poor Sinners, by Christ Jesus alone, *Acts* 10. 10. *The word which God sent to the Children of Israel, preaching Peace by Jesus Christ, he is Lord of all*; Our dear Lord foretold us of this Peace. *Joh* 14. 27. *My Peace I leave with you, and give to you*; He gave it to them, that they might make it known to others: I add, 'tis all free, he that has the disposing of this Grace, and Mercy, that the Gospel reveals, gives it out by Jesus Christ freely. It is not to be purchased by your good Works, but freely given to thee upon that alone Account of Jesus Christ; and his full, and compleat satisfaction; well does the Law condemn thee? Does thy own Heart Condemn thee under these Sentences of Death? Plead the Death of Christ, the Blood of Christ, the Obedience of Christ for thy Discharge; God, in his Son Jesus, is full of Mercy, and Pity to poor Sinners.

But having in my Eye the Aged, as well as the Younger, I shall in the name of my Lord, and Redeemer, treat with each distinctly.

1. To the Aged in this place, whose gray Hairs do appear upon you who have spent most of your time in Sinning against God, even unto the Ninth Hour, or the Eleventh Hour: I use the words of my Text, *Arise old Age, and shine, for thy Light is come*; arise to hope in the Mercy of his dear Son, Jesus Christ; Hearken to the Voice of the Saviour of Sinners, *Matth.* 20. 6. *He found them idle, or in the utter neglect of their Salvation*; Yet he did not Revile them, saying, *Ye old Sinners, I will deny you my Mercy, and Grace, and Salvation*; No, but *Why stand you here all the day idle, ye work in my vineyard, and what is right I will give you*: He does not say, you will be usefess, I will not accept you, no, but his overflowing Pity, and Bowels of Mercy does abound towards you: O! hearken to it, ye Aged, God has promised to be the God of the Aged, *Eesai.* 46. 4. *To old age, I am he, that is, the same unchangeable God of Grace, and Mercy, Heb.* 13. 6. Jesus Christ yesterday, to day, and the same for ever Unchangeable in his Love to poor Sinners! O! stand amazed Old Aged at the great Mercy of God offered freely to you, that there should be a word of promise given out to you: *Hearken to me, saith the Lord, even to your old age, I am he, and in hoary hairs will I carry you, and save you* I am treating with you about the great Salvation of Christ alone, even you that have been heaping up iniquity, it may be fifty, or sixty Years, and upwards; you hearken to the word of the Lord, to those whom he has Pardoned, *Eesai.* 44. 22. *I have*

*blotted out thine Iniquity, as a thick cloud:* O! consider well, what an honour it is for the Aged, to be thus comforted in their Old Age; and be, as the 92 Psalm 14. saith, *They shall still bring forth fruit in old age:* So saith the wife Man, Solomon, 16. *Prov. The hoary Head, is a Crown of Glory, if it be found in the way of Righteousness.* But to see the Aged settled in Ignorance, and careless about their Eternal State: I may say in the words of Job, 32. 2. *Great men are not always wise, neither do the aged understand judgment:* Especially in the things of their Peace, which are in Christ alone.

2. To the Youth: Here's a young Plant that God has taken to Himself: This gives you to know, that Children must die as well as aged Persons: You young People, I must let know, that this Child deceased, was one that turned away from Wickedness, and closed in with Jesus Christ before she died; and so must you, or you will certainly perish: I do heartily desire of my God, he would Bless this Season, to engage you to turn to his dear Son, who will not cast out them that come to him: O, I do exhort you to turn to Jesus Christ in those your Young and Tender Years; This Child deceased was help'd to turn to him, and 'tis well for her, thrice happy Child is She: O now She is arrived to Her desired Place of Rest; that is, She is gone to Heaven; (however, I have no question of it) and is Rejoycing with Her dear Lord Jesus, as she would often call him.

O Children: It may not be long ere some of you be brought to the Gates of Death; sooner or later you must follow, Death will find you out: O how happy would it be for you to be found in Christ, then it will go well with you, let Death come when it shall please God: To be in Christ is to have Christ thy Friend, by whom thou mayest reckon a full Discharge from all thy Sins; I must say of such an one, thrice happy art thou: This is better, than if thy Parents could give thee thousands. O you young ones, hearken to what the Lord Jesus saith, Luk. 16. 18. The Disciples rebuke them; but Jesus calls to them, saying, *Suffer little Children to come unto me, and forbid them not; for of such is the Kingdom of Heaven.*

O take this Advice: Get into your Corners alone, and cry to him, whose Heart is full of pity; in Him there is Compleat Righteousness, to cover thy naked Soul; Forgiveness of Sin; He delights in doing Good to poor Sinners; if not, He would not have Bled and Dy'd for Them, to reduce them from their Sins. Have a care of sinning; there is a natural Aptness to Sin and Lust in Youth, Eccles. 11. 10. *Childhood and Youth are Vanity.* Take the Apostle's Counsel he gives to Timothy, 2 Tim. 2. 22. *Flee also youthful Lusts; but follow Righteousness, Faith, Charity, Peace; with them that call on the Lord Jesus Christ out of a pure Heart; and that's a Believing Heart; for Faith purifies the Heart.*

3. To Parents and Governors of Families, You ought to be Lights in your Houses, on Examples to all about you, for closing in with the Lord Jesus; and Holiness in your Practices before them, and the World; also to commend Christ to them about you: but 'tis Matter of Lamentation, to

the Parents, and Governors, and Governesses of Families, live in the total Neglect of their Soul's Happiness, and those that are about them; instead of that, are giving a Latitude to Sin; yea, some with all their might, maintain and uphold the Kingdom of Satan, by taking Encouragement to Sin themselves, and giving a Latitude to others to sin also, that so nearly relate to them; you that are guilty, how do you think to answer before the Judge of Quick and Dead. O be exhorted to forsake your Iniquities, and turn to the Lord Jesus; also put on some Pity and Bowels towards those in your House. Some have Children; so near to them, that they are Bone of their Bones and Flesh of their Flesh. Some of you have hard Hearts indeed, that you do not heartily desire your own, and your own Children's Salvation. O cry unto the God of Grace for a Revelation of Jesus Christ to your own Souls, that you may be telling those under your Charge of this precious Redeemer. O how can you think of your own and your Children's Souls perishing, and not be affected; if so, sure your Hearts are as hard as a Stone; Yet the Blood of Christ can soften them, be they never so hard. O why will ye Perish, since Grace is free; yea, and to the worst of Sinners: Hear that word for your Profit, *Deut. 4. 10. Gather the People together, and I will make them hear my Words, that they may learn to fear me all the days that they shall live on the Earth, and that they may teach their Children.* How were they concern'd in God's time? *Chap. 8. 21. They sought of the Lord a right way for themselves, and their little ones:* But this is too much neglected; instead of Praying in many Families, there is Sinning with a high Hand: But what saith the word of God? *Pour out thy Fury upon the Heathen, and upon the Families that will not upon thy Name.* O cry to the God of all Grace, that he would furnish you with his Grace and Spirit, for the discharge of your Duties: Hearken what God says to Abraham, *Gen. 18. 19. I know Abraham, saith the God of all Grace, that he will command his Children and his Household after him.* I observe from thence, That if you be furnish'd with the Grace of our Lord Jesus Christ, and his Spirit be poured upon you, You cannot be silent, nor forbear in some measure to speak of him to others, especially to those nearly Related to you.

A Word to you that stand so nearly Related to the Deceased, *arise, shine, thy Light is come,* Salvation is come to your House; Believe and Repent, and accept of Christ, freely offer'd to you, to the Believing. Repayce in that you have your Lot so well cast for you; the Lines are fallen to you in pleasant Places; your dear Redeemer is Portion enough; the Deceased is possessing Her Portion; altho' She be dead, yet those Words are Her Language still to us that are left behind, *1 Cor. 11. 1. Be ye followers of me, even as I am o' Christ:* Jesus Christ was Her All, while in this World; none but Christ for Righteousness, for Holiness: She knew the Voice of her good Shepherd, and follow'd him; and now Rests from Her Labours, in the Bosom of Her Dear Redeemer; the Days of Trouble, Sorrow, Mourning, are ended; the Winter is now really past, and She

She is possess'd of Eternal Pleasures, with Him that Redeem'd Her with His own Blood. O you the Related to this Child deceas'd, remember the Words She spoke to you; that you must have Christ for your Souls, or Perish. O get an Interest in the Lord Jesus; 'tis my Exhortation to you to cleave to Lord Jesus: A whole Christ, or none; he can't be parted; And as a Proof hereof, you must give your selves wholly to him; not only in shew, but with all your Hearts and Souls, and Strength, forsaking all the World for his sake. The great End that the Lord Jesus came into the World, was to save Sinners; to give himself wholly to us Sinners, and to Receive us wholly to Himself: Yea, God sent him to such Ends, *Mat. 3. 26. God hath rais'd up his Son to bless both Jews and Gentiles, in turning them from their Iniquities, and also to seal to their Consciences the Truth of his Glorious Salvation, he hath by himself freely wrought out for them.*

To the true Believer, Jesus Christ has been made Precious to you many a time; he has been Honourable in the Eye of your Faith: I hope he is so still; what is it can satisfy thy Mind, thy Heart, to maintain thy Spiritual Life, but this Bread of Life, to nourish unto Eternal Life? O Believer, *arise, shine forth, for thy Light is come*; indeed the Glory of the Lord is Risen upon thee. O keep your Faith fix'd on your lovely Object, he that is the chiefest of ten thousand: Also, make Conscience of shewing forth the Praise of him, even your dear Redeemer who hath call'd you out of Darkness into his marvellous Light; surely, you of all People will be guilty of the highest Ingratitude, if you should put a slight upon all the Grace and Goodness of the Lord Jesus, applied to your Souls, by an ill Conversation. O Remember the Eyes of all are upon you, both the Prophane, as well as Moraliz'd Person, to observe your Practices, and that they may gather together somewhat against you; to defame you and your Holy Profession; Remember the Words of our Lord Jesus. Blessed are ye when Men Revile you, and speak all manner of Evil against you falsely; but when there is Truth in their Accusations against you, what must we say then? when our Evils appear, and break out like an old Ulcer, that has been gangrened a great while; as Passion, Pride, Malice, Envy, one another, and striving to Devour one another: Beware that word is not made good upon us, *Gal. 5. 15. But if you bite and devour one another, take heed that ye be not consumed one of another.* The Holy Ghost gives us warning, that we ruin not our selves, nor overturn Christ's Interest among us, by Prejudice and Discord; I shall remind you of those Words in *Ephes. 4. 31, 32. Let all Bitterness, and Wrath, and evil speaking be put away from you with all Malice; and be kind to one another, tender-hearted, forgiving one another, even as God for Christ sake hath forgiven you: And walk in Love, as Christ has Loved us, Ch. 5. 1.* O be not of those that smite your Fellow-Servants, but be ready upon the Wing of Faith waiting for the Coming of our Lord: It does certainly draw near; the Heavens and the Earth are shaken. This Day does produce the Truth of what the Apostle speaks to the *Heb. 12. 26, 27. Yet once more I shake not the Earth only, but*

*to Heavens : The great God is at his Removing Work, ver. 27. of Things that are to be shaken, that the Things or Persons which cannot be shaken, may Remain : All Batteries, that Men and Devils make against one, upon the Rock Christ, are all in vain : O Believers, you stand by Faith on the Lord Jesus; keep your Eye upon him; be fill'd with Expectation of greater Glory, to appear in the World, and that there will be a Change upon the Possession of this Day, and Age; I have that Scripture upon my Mind, *1st. 2. 18. And the Idols be shall utterly abolish :* This Idol self, that has no Will to promote the Interest of Christ, and maintain the Cause of Christ: Except Self Interest goes along with what it does, if Self-Interest lies still, then all things, tho' of never so great Value and Importance, shall wait on that: But know, O Believer, what thy God has call'd thee to; 'tis to forsake all for Christ's sake, and learn to be subject to all Conditions; to be poor, and live in the wants of many things thou possessest; to know Adversity as well as Prosperity, and to be found in thy Duty, tho' it does cross thy Carnal Ends and Interest : Take Courage; thy Lord will make good to thee a Hundred Fold in this Life, with a Glorious Eternity, with thy Redeemer hereafter; Yea, who knows but thou mayst be in Person partaker of the Glory that shall be Reveal'd in this World.*

I conclude with these few Words. Thy Glorious Light has shined in the World; it does shine, and will more and more, to perfect Day, tho' the Day we live in is a dark Day, and the Approaching Glory of our Lord Jesus be greatly held from our Conception, yet it will Come, yea, it will surely Come, *Hab. 2. 3.* O Sinner, hast to the Lord Jesus, the Ark, in which our Souls are secure from all Danger: Let the Shower of Wrath come never so thick, thou art safe, who art in Christ, what ever thou meetest with, unto Death its self; All things shall work together for thy Good, and a good Issue will be upon all, thou meetest with; Peace and Mercy in Christ, and a Glorious Rest hereafter; where our Lord is now before, taking Possession for those that do Believe on Him, and for All that shall Believe.

## F I N I S.

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**A Soul plung'd in his Case,  
But yet Recovered.**

BEING

**Comfort for Backsliders:**

Or, Salvation for

**Sinners in the Heighth of DESPAIR:**

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**A True and Impartial Account of some Backslidings  
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Bishops and Bishops now in Parliament Assembled.

W. Musgrave.



## To the R E A D E R.

**I**T is an amazing thing, when duely considered of, and understood, how various the ways are, that it pleases God to take, and make use of, in his dealings with his poor Creatures, those that are of the fallen Race of Adam: his Wisdom is unsearchable, and his ways past finding out. This following Account of Mr. Halford, of Thrapston in Northampton-shire, is worthy our Observation, whom God in the severity of his Justice, for Rebellion against Him, brings into dreadful Despair; no greater could be in any Person, in his or our apprehension, except such that are in Hell; that this Person should have hopes given him, and be enabled to lay hold of Jesus Christ by Faith, for the Salvation and Consolation of his Soul, is wonderful to us; but He that kills and makes alive, wounds and heals, saves from Hell at the Gates of Hell, all this is easie with Him. What I have written, I my self was an an Eye, and an Ear-Witness to; and many more which I need not by Name express: our Country is so well sensible of the Truth of this Matter, that it is easie for any to be satisfied of it.

Reader, these two Things I heartily pray, this Book by the Grace of God, may be effectual to many in. 1. To take heed of Apostatizing from God, grieving the Holy Spirit of Truth, slighting the Lord Jesus, our dear Redeemer, putting a greater value upon the Things of this Life, than upon Jesus Christ, and those sweet Consolations that are alone in him. 2. That if through the Policy of Satan, and an evil Heart of Unbelief, a Soul shall fall into Sin and Despair, such may yet trust, that the Mercy of God, by Jesus Christ, may be revealed to them: There is an over-flowing Flood of Love and Grace in the Lord Jesus towards his, whom He has Redeemed by his Precious Blood, though such may despair of it. Thus it was with the Church of old, Zion said, the Lord, hath forsaken me, my God hath forgotten me. Thus Despair makes its Conclusions, according to its own present Apprehensions, but this no way takes off God's purpose of doing them good, or revealing himself to them in the way of his Love and Grace. What, says our Gracious God, Can a Woman forget her sucking Child? yea, they may forget, but I cannot forget thee. God may forbear, but he cannot forget to be Gracious, and will reveal his Grace and Mercy, by Jesus Christ, at his appointed time. I add no more, but heartily pray, That thou and I, and all that profess the Truth, as it is in Jesus, may be kept by the power of God in this Hour of Darknes, and Time of Apostacy, that we may not be found amongst the Profane Prattisers of this sinful Age, who by their Works speak, saying, our Lord delays his Coming, but as Faithful and Wise Servants, waiting for the Coming of our Lord.

Tho. Sewell.

## *A further Recommendation of the following Relation.*

**T**HE Ways of GOD, in dealing with the Souls of Men in extraordinary Methods of Judgment, or of Mercy, are very deep, and full of Wonders; and when the very same Soul is the Subject of Both, it is much more Stupendious; as the Apostle speaks of *those All*, whom he concludes under Unbelief, that He might have Mercy on *those All*, Rom. 11. 32. I know They, who are as unwilling to acknowledge God in these Dealings with the Immortal Spirit, as the *Atheist* is to acknowledge God in the Works of Creation and Providence, shift off all such things to the utmost, they can: They will have all such Troubles and Conflicts of Mind, to be either Illtemper, or weakness of Body, great Melancholy, or Distraction it self: But are all Evidences of God's Dealings thus to be made void, and He shall have nothing to do with Mens Spirits, but it shall be charged with *Enthusiasm*, Imagination, Fancy, or Melancholy Vapours, disorder of Brain? And thus the Graces and Rejoycings of his Servants, as of *Noah, Lot, Moses, David*, and such an exceeding Gracious Discovery of God in so young a Person, as is given in the other Part of this Relation, And on the other side, their Sorrows, as *Jobs, Heman's*, shall be some of these ways thus mishapen and misrepresented; and the Horrors of *Cain, Esau, Saul, Achitophel, Judas*, shall be Imputed to Madness, or Horrors from blackest and darkest Vapours. But when Men Discourse with all the Acuteness of Reason, Vigour of Spirit and Understanding, first against themselves, when God Rebukes them for Iniquity, hides his Face, writes bitter Things against them, and then they shall under the Returns of his Favour, the Light of his Countenance, Revive again, and be full of Satisfaction, Rejoycing, and Triumph, arising from a well-fertled Assurance; What greater Demonstration, or Assurance can there be of that *Elihu* speaks? *These things worketh God oftentimes with Men, to deliver their Soul from the Pit, &c. Job 33. 29* And as one Monument of this *Pillar of Cloud* on one side, and Light on the other, we have the following Account, which is indeed written with great Christian Seriousness, and under such a sense of God, and the Name of the Person, the place of his Abode, being so distinctly given, and an Appeal to the Universal Knowledge of those living in that Countrey, and Neighbourhood, and within ealie Remembrance; the Truth is not to be doubted: And therefore it is the Duty of all, into whose Hands it comes, to hear and to fear, and wisely to consider our God's doings, his wonderful works to the Children of Men, in severe Dispensations, and in his Riches of Grace to those whom He looks upon in the Redeemer. And it is Recommended under the Blessing of our Great High Priest, and the Apostle of our Profession.

*Those who are desirous of being further Informed concerning this Relation, may be satisfied of the Truth thereof at the Bible in Newgate-street.*



*A True and Impartial Account of some Backslidings of Mr. Haniel Halford, of Thrapston in Northamptonshire, and how Mercy was shewn to him freely at last, a few Hours before he departed this Life.*

**M**R. Haniel Halford, being a Professor many Years, and a ready Hearer of the best Preachers, to the best of his Judgment, continued his Hearing and Profession, until a Time of *Affliction* and *Persecution* fell with Severity upon the *Dissenting Party* of this Nation; and seeing what hard Things many suffered in their Persons and Estates, he began to *Despair* of the good Success of Trusting GOD with the Concernments of this Life, which then he had in Possession, and fell into *Temptation*; and through the prevalence thereof, *deserts* his *Profession*, and cleaves to the *present World*: Yet he could not quiet his Conscience; but however, the *Temptation* continues, and prevails upon him with Fears, he should want in the World, although he had no cause of fear by any Prospect he had, as to me he declared.

HIS *Temptations* yet prevail'd upon him, and brought him to such a hardness of Heart, that rather than he would lose his Interest in this World, he chose to give up his hopes of Mercy from the Hand of GOD, through the Lord Jesus Christ; A Temporal Peace is rather chosen, than Peace with GOD in his Son. The *Temptation* grows very great, and prevails more and more upon him; and he pursues the World with all eagerness, and by his so doing, endeavours to quiet his Conscience, and seems to do so for a time, and thinks himself safe for this World; but the Just and Righteous GOD of Truth suffered him not long so to continue, but lets Satan out upon him; by, first, some stinging Reflections of Conscience; But whereas he had been in a great measure hardened from the Fear of GOD through Unbelief, for some Years, his Conscience began to be awakened in a most *dreadful Despair*, about *June, 1694*: in which he continued till some few Hours before he died, which was in *Decemb. 1695*. and he begins to conclude, That certain Ruin will be his Lot in the other world; that GOD had forsaken him, and so a Hell of Horrors and slavish Fears swallows him up, and a terrible Apprehension he must certainly Perish.

NOW Conscience being thus fill'd with Horrors, and Fears, and Wounds, and Pains, he even *Despairs* of the present Life, and wishes he could find some means, how unlawful soever, to expiate his Guilt, and within himself, to pacify his Conscience, and so tries to grow careless what should become

become of him; and yet to hold him to his Misery, his Sins, especially that of *Apostacy*, like a devouring Enemy, looks him in the Face; and further yet to aggravate his Misery, and to rake through his Soul, Satan is suffered to Importune him to make away himself, possessing him with a strong Persuasion, that GOD had given him into his hand, as his lawful Prize, and that he must with Devils suffer Eternal Torments. In this Agony I heard him say, I once did hope I should have had a part in the Mercy of GOD, but now I shall have nothing but a Part, and a dreadful one too, in his Eternal Wrath: And still to aggravate his Misery yet more, and to greaten his Apprehension of Ruin, Satan tells him, That he is not only possess'd of him, but is come to take up his Abode and Dwelling in him. And he cries out in the bitterness of his Soul, Satan hath entered into me, Speaks in me, and bids me hope for Mercy if I can. Oh! I cannot hope for Mercy, I am cut off from all hopes of Mercy! And mentions *Heb. 6. 4, 5. 6.* *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God, and the powers of the world to come; If they shall fall away, to renew them again unto repentance: seeing they Crucifie to themselves the Son of God afresh, and put him to an open shame.* After the mention of this Scripture, he would cry out in all the bitterness of Soul, after this manner: I am fallen away, I am one that hath Crucified the Son of God afresh! Oh! says he, *I have sinned the Sin against the Holy Ghost.*

I Answered; You may have sinned with a high hand against the Holy Ghost, but not the unpardonable Sin; for I perceive you are grieved for your Sin, and would be glad to embrace Pardon; therefore I hope Jesus Christ will give you true Repentance in his time, and hopes of his Mercy unto the Pardon of your Sin. There is Mercy in Him for the greatest of Sinners, even for *Backsliders*, as well as for other Prophane Sinners.

Oh! saith he, No Mercy for me; God hath denied me the Grace of Repentance; I cannot Repent, my Heart is as hard as a Stone: It is well for them, to whom GOD does give the Grace of True Repentance, and are help'd to see, That their Sins are laid upon the Scape-Goat, who carries them away, where they shall never Rise up in Judgment against them.

But sad it is with me, that have no Hope, no ground of Hope. And this is worst of all, Satan hath taken up his Abode and Dwelling in me, and at this very Moment, I am possessed by him; Satan speaketh in me, and bids me hope for Mercy, if I can, and Flee to the Promise, if I can. Oh, saith he, I cannot hope for Mercy at all; I cannot lay hold of any Promise; no Hopes for me, no Promise for me, saith he, but the Promise (or rather Threats) of God's Eternal Wrath, that I do expect will fall upon me.

The Answer I gave to these Complaints was: Why will you give way to Satan's Suggestions? He is a Liar, and the Father of Lies; his work and business is to devise Lies, to terrifie and perplex your Mind. I added, I would not have him hide any thing of Satan's Devices; and he being in  
Bed,

Bed, I bid him look upon me, and say, I will tell you what Satan said to me this Morning.

SAITH he, I was saying to Satan, you are a Liar, the Word of God says so. Satan answered me; I acknowledge I am a Liar, the Scripture says I am a Liar, and most Men know I am a Liar, and with my Lying Devices I have deceived you, and Robb'd you of all your Hopes of Mercy.

H E immediately cryed out in the horror of his Conscience, I have sinned away all hopes of Mercy; Satan's Policy hath had its end upon me, I am Robb'd and Cheated of all my hopes of Mercy now.

Answer. There is Mercy in Jesus Christ; There is fulness of Grace, and Mercy in Him, and why not for you? There was pardoning Mercy offered to Backsliding Israel, when it had forsaken its God, and done as Evil as it could; yet, *return unto me, saith the Lord.* And I do, in my great Redeemers Name, exhort you to return to Him, and Credit and Believe the free offers of Mercy to your Soul in his Name.

Oh, says he, I cannot Believe; if I could, I should readily Believe; but I cannot; Satan, and my hard Heart hinders me; Oh! I am nothing but Sin, Satan's Seat is in me.

Answer. Do you not think that the Blood of Christ is of Sufficiency to Purge your Sins away? The Leprous Person was to be pronounced Clean, when he was covered all over with Leprosy: Your saying, you are nothing but Sin, does not at all oppose your being cleansed by the Blood of Christ, no more, than if you had but one Sin to be cleansed from; and it is manifest, that it hath cleansed, doth, and will cleanse, as great Sinners as you are. For its Efficacy is as great as ever it was, *1 John 1. 7. If we confess our Sins, there is in Christ still, Forgiveness of Sin, and his Blood cleanseth from all Sin:* And why not your Sins, as well as others, who have sinned after your manner, and have Backslidden with as high a Hand as you have done?

Oh, says he, I have trampled under Foot the Blood of Christ; I have slighted it, and now I am slighted; and that justly too, by the Lord Jesus, and his precious Blood: Oh! it is with-holden from me, I am in a miserable Condition, I cannot Repent, my Heart is as hard as the *neather Mill-stone*; As I am Satan's Prey, I am deliver'd into his hand, he tells me, He is Lord over me, and will do what he pleases with me; Satan bids me, get my Friend to pray for me, but says, it shall be in vain, it shall avail me nothing.

Answer. The Effectual, Feruent Prayer of a Righteous Man availeth. The Feruent Prayer of the Believer Saves the sick. It doth please God to be prevailed upon by his own Children, for his Son Jesus sake, for you.

H E replies, no, not for me; for I am a Reprobate, a Cast-off whom God hath rejected; Prayer is profitable for the Elect Soul will hear in his own time for them; I am denied all Mercy does possess me, and says to me, I am sent from God to take

you, and none can take you out of my hand; I am a Spirit, and my hold of you is Spiritual, and therefore none can by any way, or means whatever, take you out of my hand.

*Answer.* But Jesus Christ can take you out of his hand; His Power is greater than Satan's; He is *stronger* than the *strong Man Arm'd*. I hope He will command Satan to depart from you.

*His Reply.* Alas! that cannot be; because Jesus Christ hath given me into Satan's Power; also Satan tells me, God and Christ have Decreed against me, that I shall never be accepted into Their Favour again.

*Answer.* It may be God hath for a Time let loose Satan upon you, to buffet you, that by his dealing with you, you may know, what an evil thing it is, *depart from the living God*.

*Reply.* Oh! If it were but a *buffeting*, I might have some ground to hope, that his Mercy might come to me; but mine is a Possession: Also, Satan is not only suffered to buffet me, but he hath *entered into me*, and possess'd me, and that for ever, I greatly fear it: Oh! I am in a continual Expectation of the Wrath of God to fall upon me; Oh! woe to me, for God is against me.

After these Conferences together, I left him for a Week, and that day Seven night I came again, and found him much in the same state of Mind, or rather sunk deeper into Despair: I ask'd him, if he desir'd to be Pray'd for? What you please (saith he) but it will be to no purpose, or profit to me. Are you willing that some good People should come and spend a Day in Prayer with you, and for you? What you please (saith he) but I do not find my Heart inclined to it at all: O'tis in vain to pray for me, who am given up to Satan, and he has taken his Abode and Dwelling in me.

After this, I desired him to tell me, what further wiles of the Devil he had discovered, since I was with him last.

Since you was here (saith he) Satan has laid hard at me to make away my self, and told me he had appointed two Days for me to do it in, if I was prevented to do it in one, then to do it on the other; these Days were *July 10. and 16. 1695*. In which Days it was observed, he was more than ordinarily provok'd to make away himself, and that by drowning; but by the good hand of Providence he was prevented, and delivered from that Temptation. When Satan saw he had not his ends, he attempts to persuade the poor Man, as he himself told me, That it was not the hand of God that prevented his being drowned, but it was I, saith Satan, and your own False

temptations. And Satan being frustrated in these two Days sore Temptation, laid hard at him to credit more of his hellish Device, and tells him, that he has not obey'd him by Water, which would have been but a Bap-  
your whole Body; being plunged, your Sins would have been  
way: Now Satan tells him he must make away himself by Blood,  
with Satan signifies the same thing: 'Tis by Blood Sin is aton'd for,  
but shedding of Blood there is no Redemption: And Satan adds,  
he fail'd of doing this, he would appear personally to him, and  
take

take a sharp Instrument, and begin at his Head, and Flea off his Skin to his Feet: And adds, That he should not dye, but live in this miserable Condition, This Account I received from his own Mouth.

*Answer.* God in his good Providence has given you large Convictions of the Lying Deceits of Satan; you may plainly see, that God does in his Providence oppose and prevent *Satan* in his Designs upon you, that all People that know you are convinced, that God is very good, yet, very Gracious to you, while you are labouring under these Miseries; yea, he hath wrought Salvation for you many times: O! now trust in him that has appeared so Gracious, and has so often delivered you out of Satan's hands, and saved you with these great Salvations: O! here's an Obligation upon you to believe, That God will yet further deliver you, and certainly save you from Satan's devices. You may easily see these are his own devices, because God does oppose them. You have found him a Liar in all he tells you, and tempts you to, there has nothing come to pass, or proved true, of all his hellish devices. Our dear Redeemer tells us what he is, *John 8. 44.* *He abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of himself, or of his own, for he is a Liar, and the Father of it.* After this I press'd hard upon him, to believe and credit the Mercy of God to him, and give no more credit to Satan's Lies.

He, in bitterness of Soul cries out, I do not believe, I cannot believe any Mercy to me. O! the prolonging of my Life is but to greater misery. O! I do believe what Satan says to me: O! it won't be long ere he comes for this Body and Soul of mine, for it is his, it is given to him; God has given me into his hand.

*Answer.* I believe nothing of it, Satan speaks of himself, he has no authority from God, and when he speaketh of his own, he speaketh lies, for he is the father of lies.

*He replies.* O! but you will find it too true ere long: and adds, That Satan tells him, that not only he, but his two Sons are his also; they are in my Kingdom already, and I shall possess them, as sure as I do you, and that's sure enough; and breaks out in the bitterness of his Soul, and laments his neglect of bringing up his Children in the Fear of God. O! says he, I am guilty of their sin as well as my own; but that will not excuse them, for they must Answer for their own sin as well as I.

*Answer.* I cannot but wonder at your Weakness and Ignorance; surely, if you do ever resolve no more to credit Satan's Lies, now's the time: For consider God's purpose to Save and to Destroy, are secret in his own Breast, till he reveals it by his Word and Spirit; and whoever he reveals his mind unto, in respect of Salvation or Damnation, he does not to Satan until execution. Satan is in hopes of many that in a Moment are wrested out of his hands; he thought he had the Thief that was upon the Cross safe enough in his Kingdom, but he was soon disappointed of his end: the Lord Jesus, the Lord of Life, the mighty Saviour of Sinners, immediately puts forth his Power and Grace to the Thief, and Translates him out of the Kingdom



of Satan into his blessed Kingdom. See how quickly God frustrates the Ends and Expectations of Satan. So in respect of you, and your Sons, he thinks that you are safe in his hands for Misery and Ruin, but I hope the great God of all Grace, the God-Man, will send his mighty Power in the way of his Mercy, and rescue you all out of Satan's hands and power.

I add farther, That I have hope that you may have the Root of the Matter in you, and your Wife deceased a Believer into Jesus Christ: and God has freely given a Promise to Believers and their Seed; *Acts 2. 39. The Promise is to you, that are the Redeemed of the Lord, who believe, and to your Children after you.*

Again, our gracious God never made Satan one of his *Privy Counsellors*, to consult with, who to save, and who to destroy, until execution. As I said, Satan is wholly ignorant of these great and secret Designs of God; he knows not one particular Reprobate in the World, except some extraordinary Cause moves the Lord to reveal it. 'Tis true, he is seeking whom he may devour, but sees none safe with him but those that are in Hell. Again, our Gracious God has enjoined this as a Duty upon all Believers that have Seed, *To trust in the performance of what God has promised to them and their Children.*

O says he, I cannot Believe, I am totally disabled, I shall never hope in the Mercy of God again; for mine is a final Apostacy; and Repeats that Scripture, *2 Tim. 4. 10. Demas has forsaken me, having loved this present World.* O this is my Case, for I have forsaken God for this World. And we never read of *Demas's* Return; no more shall I ever Return.

*Answer.* He forsook God wittingly and wilfully, but yours was through Temptation. It may be *Demas* never desired to Return; but you would Return if you might; If you had power given you to cleave to the Lord Jesus, would you not?

He cries out, I have forsaken God, and Christ, and the Spirit, and they have forsaken me, and I cannot Return, my Heart is so hard: and adds, in the bitterness of his Soul, saying, there must be another God, and another Bible, if I be Saved, for there is no hopes for me in these.

*Answer.* There is no other God, no other Word of his Grace, neither will there be; this Bible is the whole Revealed Will of God, in respect of Salvation and Destruction; and I do not question but God will Save you according to this Bible; for the Word of his Grace gives us an account of God's ways of Saving Sinners by Jesus Christ.

Says he, I must make away my self, for then I shall be out of this misery.

But do you not think there is greater misery in the World to come?

No, no; that which now I feel is greater torment than those in Hell feel. And cries out, I have sinned against the Holy Ghost.

*Answer.* But not the unpardonable Sin; if so, you would hate the Lord Jesus in your Heart. And dare you say, you hate the Lord Jesus in your Heart?

No,

No, says he, I dare not say so.

But, you would gladly have pardon of your Sin by Jesus Christ, if you might?

I, says he, but that I fear will never come to pass, God will not pardon my Sin; O well it is for those to whom God does forgive their Sin.

When I was proving to him, from the Word of God, that as great Sinners as he were pardoned and saved, and that the glorious, rich, and free Grace of God in Christ, has far transcended all our Sins we commit; though Sin is of an hateful Nature, and to be hated of all those that Love Jesus Christ: Though Sin is a vile thing, gotten to the highest pitch of sinning, except that against the Holy Ghost, yet the Grace of God in Christ is greater, and far above the greatest acts of sinning.

This is true, saith he, but what is all this to me? Alas! it avails me nothing, but adds to my sorrow, to hear of those things, and not have a part in them; as for me, I cannot hope for Mercy.

At another Visit I ask'd him, how it was with his Soul?

Very bad, saith he; Satan commonly talks with me, though you, nor others cannot hear him, I do: He has been just now telling me, that he will not have any of my worldly Substance (for Satan had been threatening him with the taking away what he had in the World, as he told me; but now he will not have it) but 'tis your Body and Soul, and they are delivered into my hands, and none shall take them from me.

*Answer.* Satan eats no true Bread, but feeds upon Lies, and feeds you too much with them also; but there is the *Bread of Life* for you, though none for Satan; *Jesus Christ is the true Bread*, John 6. 35. *He that believeth on Christ shall never hunger nor thirst.* There's no want to them that live by Faith on the Lord Jesus Christ.

I, says he, there is true Food for the Children of God, they are refreshed with it, but none for my poor Soul; 'tis now above a Year since my Soul has had any; and (with passion) having a Bible in his hand, threw it away from him, and said, *There is no Mercy for me, no Bread of Life for my poor perishing Soul!*

At another Visit I ask'd him, *Whether he pray'd to God for Mercy, or no, and through the Lord Jesus Christ, or no?*

No, saith he, I cannot Pray, if I try to Pray, then Satan hinders me; I am more inclin'd to wickedness in my Heart, to Cursing, and Swearing, and Blasphemy; and I cannot help it, Satan has such power over me, and in me.

*Answer.* Although you have these Evil Thoughts, yet they are your Burden; and 'tis your Duty in the midst of a multitude of these evil Thoughts, to cry with all the strength you have, to God in Christ, for Mercy and Grace, to help you in time of need; if you cannot Pray as you would, yet Pray as you can.

O that I could Pray at all, saith he, then I should have some hope; but Satan has possesst me, and dwells in me, and hinders me, that I cannot Pray: Had I all the World, I would give it for Grace to Pray to God for Mercy; but I cannot Pray.

*Answer.* The World cannot Purchase the Grace of God

I know that, saith he, but *Skin for Skin, and all that a Man hath, he will give for his life, Job 2. 4.* If you were in my condition, you would not know what to say, no more than I.

*Answer.* There is no attaining to Mercy, and Grace, or whatever may be to our Good and Salvation, but by Christ only, and you are bound to believe it for your self, or perish; therefore give no more Credit to Satan, but believe on the Lord Jesus Christ, and you shall be Saved.

O! I have no power, saith he, given me to Believe, or Hope in the Lord Jesus for Mercy: O! I am become a horror and a terror to my self: O! I have nothing in me of God, or of his Grace. O! now I find Enmity against God rises in me; because he will not Save me, nor show me Mercy, as well as others; O! 'tis impossible to renew me to Repentance, my Heart in me is as hard as the neathermost Mill-stone.

*Answer.* The Blood of Jesus Christ, the great Redeemer of Sinners, can soften your hard Heart; yea, the hardest Heart whatever, being applied to it; *Blood* softens the *Adamantine Stone*, as *Naturalists* say; and the *Blood* of Jesus Christ will soften the hardest Heart, the rockiest *Adamantine Heart*, Experience shews, all God's Word shews.

Upon a Day, when certain Friends had appointed to meet together, to Pray with, and for this poor Man; when we came into the Room, O! says he, it is in vain to Pray for me all the Praying in the World will do me no good; all your Labour is lost to me; my Case is *Balaams Case*; *He was denied the death of the Righteous, and so am I.*

But if you might live the *Life of the Righteous*, that is, the Life of Faith, would you not?

*He Answers.* Alas! I cannot, because I have not the Grace of a Righteous Man, therefore I cannot live the Life of a Righteous Man.

*Answer.* I hope in God's due time he will restore his Favours to you, and apply afresh his Grace to your Heart; I hope he will restore his Comfort to your disconsolate Soul; I hope all this sparing Mercy is to some good end; I cannot but look on you as a Monument of God's sparing Mercy, in that you have been saved from so many Eminent Dangers and Deaths!

A Monument of Mercy, says he, no, a Monument of Wrath; for 'tis as possible for me to fetch the *Monument* from *Fish-street-hill* under my Arm, as for me to be Saved.

When he was ask'd, how he did after Prayer was put up to God, thro' the Lord Jesus Christ for him?

Saith he, the same I was, there is no Mercy for me.

*Answer.* There is Mercy with God in Christ, that he may be Feared.

It was much taken notice of him, that he had sometimes strange Motions of Body. I ask'd him what was the occasion of them? Saith he, 'tis the Evil Spirit that wrings and twists me thus. The manner of those Motions of Body was after this manner. His Neck would be twisted above half round, his Back wrung to his Ribs, and left hand, his Arms would be stretch'd out, and drawn up, which I beheld; I had some Secret Thoughts in me, that he was really posselt of the Devil: This I also observed, That he never shed a Tear at any time, when he spoke of his dolorous Condition.

At another Visit, I asked him, whether he was helpt to lift up his Soul to God, through the Lord Jesus Christ, for more Grace to help in this time of need.

I cannot Pray, saith he, because I cannot believe. Alas! what does it signifie for me to say, *Lord, Lord*, and have no Faith, this avails me nothing: *'Tis not every one that says, Lord, Lord, have Mercy on me; and do not Pray in Faith, shall find it, or shall enter the Kingdom, but he that doth the Will of God, that is, Believe on his Son Jesus Christ, shall have the Kingdom of Heaven.*

Do you still Retain that Persuasion, That Satan posselles you? Yes, saith he, 'tis too true.

*Answer.* If so, then sure all would be at Peace. *Luke II. 21. When the strong Man armed keeps the House, all is at peace; but if a stronger than he comes, out must he and his Goods go, there can be no Peace until one of them is cast out.*

Saith he, Satan keeps Peace in those that were always of his Kingdom; but I was so far got out of his Kingdom, that I began to make War against him; I was Enlightned, began to Taste of the Heavenly Gift, yea, of Heavenly Things; and now for my Apostacy, God has given him power over me, and I am in his Hands to be Tormented by him here, and for ever.

Do you not find that Mercy would be wellcome to your Soul now, if you might have it. I know not, saith he, my Heart grows yet more hardened against God, and his Son Jesus Christ; they will not save me, Satan tells me, they have all decreed against my Salvation.

*Answer.* How do you know, or Satan know God's Decrees? Especially what he hath Decreed concerning you; Satan knows God has Decreed against him; God's Eternal Curse is upon him: But he knows not what God has purposed concerning you. If you will credit the Infalible Word of God, you will find he has not Decreed against you any Evil. We read of God's promised Mercy to poor perishing Sinners, Salvation to the Condemned, Hopes to the Dispairing, and free Grace and Acceptation to the Backsliding Sinner, Comfort to the Disconsolate; but no Threatning but to the wilful and disobedient.

Alas!

Alas! I cannot Read nor Believe the Bible, and what others Read by me, it signifies nothing, I do not care whether any Reads by me, or no. Thus this poor Man was kept in deep Despair, and in a restless condition hardened in his Heart, and not the least hopes of any Mercy, as he could apprehend. In this Condition I left him; about a Week after I came again to him.

I ask'd him, If he had any hopes in the Mercies of God, in his Son Jesus Christ, or no?

No, saith he, I am far from that; no Mercy for me!

Why not for you?

O, saith he, I am a *Cast-away*; I have Sold my Self to Satan, and he has posselt me - and I cannot be taken out of his hand!

*Answer.* What had you to do to Sell your self to Satan? You are not your own, you are God's Creature, and at his disposal; you cannot Sell your self, neither can Satan Buy you: I hope God will dispose of you in the way of his Grace and Mercy, by Jesus Christ, in spite of Satan, and those Lies he prevails with you to believe.

Do you not desire Mercy by Jesus Christ? don't you ask for it? Alas! I cannot, saith he, Satan now bids me Pray if I can: he also tells me, that if I had this House full, and the Meadow full of Praying Men, and all crying together for me to God, for his Mercy, all would be in vain. Also, Satan adds; he does not fear them all, in what they can do for me; for I have you safe enough. He adds, That Satan Challenged him to Fight; and alas! what can I do, that have never a Spiritual Weapon, to Encounter so Potent an Enemy. I am a naked Man, stript of Defence against Satan: What can a naked Man do, to Encounter a Man of War, Furnish'd with Armour, and his Sword drawn in his hand: This is my Case; this War is Spiritual, and I am naked, and *Satan is armed, and has already overcome me*, I am his Prize and Prisoner, I fear, and that for ever.

At another time visiting him, I ask'd him, how he did? As I was, saith he.

*Answer.* I bless God, I find you have your Life continued to you, although Satan has told you, *that you should not live to see this day*; for at my last going from him, he told me, *he should never see my Face any more*. You find Satan still disturbs you with Lies; I hope the time is a coming, that you will be *help'd* to cast him off, and give no more Credit to his Lying Suggestion.

I know not when that will be, saith he, yet I have my Life, as you say, but I shall not have it long.

*Answer.* Yes, as long as God pleases. And that will be but a little while, you will see me no more after this time, Satan says he will fetch me away.

*Answer.* I believe nothing of *Satan's Lies*, he is a *Liar*, and you have found him a *Liar*; and I hope to see you next Week again, by the Will of God. No, saith he, no more; you will never see me more. Why do you say so? O, saith he, *Satan* will take me away before you come here again.

Coming



Coming to him about a Week after, I ask'd him how he did? You see I find you in the Land of the Living, blessed be God for it, you still find Satan multiply his Lies upon you. Well, have you any hopes of your Salvation, through the Lord Jesus, yet?

He answers me, No, I have no more hopes of my Salvation than the Devil has; I am as sure of being damn'd, as the Devil, and that is sure enough, saith he.

*Answer.* 'Tis sure enough the Devils are damn'd Eternally, but you cannot be sure that 'tis your condition: The Saying is, *So long as there is Life, there is Hope*: And I yet hope that God will dispose of you according to the Riches of his Mercy.

No, no, no Hope of Mercy for me, cries he with dismay!

Thus the poor Man continued in this sad and doleful Condition, attended with sore *Assaults of Satan*, without the least discerning of any glimmerings of Mercy; but sunk down in Despair with these Conclusions, as before express'd, *That he shall certainly perish.*

Other Visits I gave him afterwards, which Discourse with him was to the same purpose as before express'd; so that I left Visiting him for about a Month, in which time I had some Converse with several, about this poor Man, and we had our various Opinions concerning him, and many of us did conclude, *That he was really possess'd by Satan*; also, *that God did suffer hardness of Heart to seize on him.* For it was observable, that he never shed a Tear, nor spoke with Affection, but passionate Affection, when he express'd his Horrors and Fears of his Ruin.

About a Week after my last Visit, it pleas'd the Lord to change his Mind. He, before that, would not endure any should Read the Bible to him, now desires that some would Read by him; and although he was nigh unto Death, and very low in his Spirits, that he could hardly Speak, yet this was observ'd, that he look'd a little chearful, but said very little, except one or two ask'd him these Questions, *Do you think you shall go to Heaven?* Yes, saith he, I hope I shall. When I heard this Account, I could not but Bless God for his Mercies reveal'd, that he should have some hopes of his future Happiness. And Inquiring further of one I thought I might Confide in, he told me they ask'd him, *Whether he did hope he should be Saved, or no?*

He Answer'd chearfully, *I shall go to Heaven to my dear Lord Jesus*: And about two Hours after departed this Life. This is an amazing change, that from such deep Despair this Man in a Moment should have hopes of his Salvation. Thus our Gracious God out-does all our Faith: For my part, I had almost given up all my Hopes of him, and most People else that knew him: Some did conclude, that God had appointed him to Wrath, considering what Blasphemy he was suffer'd to be guilty of, in this his Day of sore Temptation. And he himself concluded, *that he was heaping up Wrath against the Day of Wrath.* O! what amazing Grace is this, that gives a certain overthrow to Satan! How sweet is the Rising of the Son of Righteousness in such

such a dark Vail of Death this poor Man was in! O! how quickly is Satan confounded in all his Devices! how quickly are all his Fortifications laid to the Ground! This poor Man is helpt to look over them all, to his dear Redeemer. What a Motive is here to enjoin us to give the God of all Grace the Glory, through the Lord Jesus, the mighty Saviour of Sinners! What is Satan, with all his hellish Devices; and what all our Unbelief, though never so prevalent upon us! When Jesus Christ comes, then must all these Enemies of our Souls flee before him. The appearance of Christ to our Souls, makes Satan, and all our Souls Enemies flee as the *Assyrians* fled from the Camp. When the Lord Jesus comes, he soon decamps Satan. *He casts him out, and spoils all his Goods.*

What a Calm is here after so violent a Storm! why is it so! O! the Prince of Peace is come, he commands the stilling of these Billows and Waves. I question not but all Believers do and will rejoyce therein, and give Him the Glory, for He is worthy; 'tis He that *will not suffer the needy always to be forgotten, nor his Expectation to perish for ever.* Though to the apprehension of this Man thus tried, his Expectation was perished: and these would be oftentimes his Expressions: *O! that God would cut me off: O! that I might be set in the open Market, as an Example to all Apostates, and as an Instance of God's Wrath against me, for my Apostacy.* O! saith he, *there are others guilty of this horrid Sin, and if Mercy prevent not, let them look to it, God will find them out; and though I suffer here, yet they shall not escape the Wrath of God, if they Repent not.*

And if I may speak my Judgment freely of this Man, I have often said, in the hearing of many, That God did not bring upon this Man such severe Dealings of his, because he was a greater Sinner than many in this Day; but rather as an Example to all that do make a *Profession*: they may see by this Instance, that the due demerit of such Practises is Shame, Sorrow and Confusion of Face; and if true Repentance by Faith, on the Lord Jesus Christ, is not found in them sooner or latter, I fear their Case will prove worse than this Mans. The Lord Jesus awaken all of us to our Duty; especially that of *Believing*, which is so neglected, and by many scot at in this *Day of sore Backsliding and Apostacy.*

Take kindly a Word of Exhortation from your Neighbour and Friend, that does heartily desire the good, the well doing, yea, the Salvation of your Souls.

I. That none take Incouragement to Sin, because the Grace of our Lord Jesus has abounded towards this Man, but rather be moved with all earnestness, to cleave to the Lord Jesus with all your Hearts, and Souls, and Strength, knowing that all our Peace and Comfort is in him alone. *Psalme 36. 9. For with thee is the Fountain of Life; in thy Light shall we see Light:* with, and in Christ alone, is all our Peace and Comfort: Consider what an evil thing 'tis to Backslide from God, and his Son Jesus Christ, to the Vanity of this World. What can we promise our selves to be profitable to us on this side; that Gain that is, is in Christ only. Remember the Words

of *Jonah*; Chap. 2. 8. *They that observe lying vanities, forsake their own Mercy.* All things that are short of the Salvation and Consolation that is in Christ, are but Vanities comparatively, and they that trust to them, will find them like the *broken Cisterns* *Jeremy* speaks of, 2 *Jer.* 13. *they hold no Water.* That is, there is no Soul Satisfaction; Christ is our Souls Comfort, He is the true Fountain, that yields out of it our Souls Peace and Consolation.

2. Where the Guilt of *Backsliding* is upon the Conscience, bless God, that you are not made the same Example as this Man was; but as you are helpt to apply your selves to your Redeemer, for purging you from Sin in his Blood, O! continue your Applications to Him, 'tis his own Blood that purges our Consciences from all Sin. Harken to the Voice of our dear Lord, *Jer.* 3. 1. *Though thou hast been sinning with a high hand, and hast had many Lovers; yet return unto me, saith the Lord.* Why is it so? Ver. 14. *Turn, O backsliding Children, saith the Lord, for I am married to you.* But what will he do for them? Ver. 22. *I'll heal your Backsliding.* O! what Gain is here to the Soul, that is helpt to cleave to his dear Redeemer: There's Pardon for all Sin; there's Joy and Peace in Believing, and that which is lasting, yea, Everlasting: In Him there is such Pardon, in which there will be no remembrance of Sin any more against thee; it is a total and final blotting out of Sin for ever. *Isa.* 44. 22. *I have blotted out, as a thick Cloud, thy sins; Return unto me, for I have redeemed thee.* O! what a pleasant and comfortable Voice is this to a poor guilty Conscience, The Voice of Redeeming Love; O! how sweet and pleasant is it, speaking Peace and Pardon to the Guilty Conscience!

3. To walk with Christ in the *Regeneration*: Consider the Advantage you have in Christ; Strength against Satan, and his Hellish Devices; while others are prevail'd upon by *Satan*, and his *Temptations*; you are kept by the Power of God, through Faith, to Salvation; while such live in sore Bondage, and Fears of Hell and Wrath, you'll be Rejoycing in Christ, and have no Confidence in the Flesh: The Peace of Jesus will Rest in you, and with you, because he is the Prince of Peace, and his Peace is where He is. To live by Faith in Christ, is to live in Peace, *Trusting in the Salvation he hath wrought out freely for us.* If a true Believer, thou seest all is in Christ only. *Psal.* 37. 39. *But the Salvation of the Righteous is of the Lord. He is their Strength in time of Trouble or Temptations.* Christ is the Harbour thou makest to, in any violent Storm; The Refuge against the pursuing Enemy of thy Soul, viz. Satan. In Christ is the Magazine of all that Spiritual Armour, by which thou art able to withstand the Fiery Darts of Satan.

4. You that have been Guilty of Scolling at this poor Man's Case, with many wicked and vain Reflections, take kindly a Word of Exhortation from your Friend and Neighbour: That is, That you with unfeignedness receive the Lord Jesus Christ, with true Repentance for your Sins: 'Tis in Him only you must Receive Forgiveness of Sin: *There is no pardon of Sin, but in Christ alone; No Salvation but in him,* *Acts* 4. 12. O blessed be God,

for that Word He hath sent him, to bless poor Sinners, in turning them from their Iniquity: And amongst the many Sins you are guilty of, these are Sins of a heinous Nature, to Scoff at the sore and heavy Hand of God upon any: O! how hardly could you bear a Mock from God, *Prov. 1. 26.* 'Tis my hearty Request to God for you, that none of you may know the Just and Righteous Mocks of God, against willful and rebellious Sinners: But he has promised Forgiveness of all Sin, *except the Sin against the Holy Ghost*, *Mark. 3. 28.* O! what a Glorious Proclamation of Mercy is this, *all manner of Sins and Blasphemies shall be forgiven the sons of men.* He that so freely proclaims this Mercy and Grace, is as free in the applying of it to the Heart. Let me give an Instance or two concerning the Jews, what scoffing and scorning of our dear Redeemer was there! How did they blaspheme; He overheard all this Wickedness; He offers, yea, and applies his Free Grace unto the Hearts of many of them. Christ, when he was bleeding upon the Cross, what Scoffs and Derisions did They put upon Him, *Luk. 23. 35.* yet how does his Heart overflow with Pity, and Mercy towards them: *Father, forgive them, for they know not what they do:* And after His Resurrection, many of those, *Acts 20. 37.* who were Converted by the Apostle Peter's Sermon, were those, who *v. 23.* by wicked Hands had Taken and Crucified the Holy, and Just One; and yet Christ dealt with their Hearts, and wounded Them with Love; They were pricked in Heart by the Sharp, but Efficacious Touches of his Grace; oh! that the same Grace, Mercy and Love might reach your Hearts, who have been Mockers at these Tremendous ways of God.

And now to shut up All, let not Any, who desire to make a Serious and Holy Observation of such Dealings of God with Souls, as These, be troubled; That after so long a time, and such a large Expression of the Dark, and Tempted State of this Person, the Returns of God, and Christ, in Favour to Him, take up so little Time, and Room.

For besides the Assurance It gives; That All is Represented according to Truth, and that nothing is Added to serve a Purpose; Let it be consider'd, in how short a Time, and in how Few Words, the Settlement of the Malefactor on the Cross, in a State of Grace, and Salvation is made: The Wise and Holy God hath weigh'd out the whole of his Dispensation in all such Cases, to every iota of a Word, and to the very least Moment of Time; and He knows what is sufficient to his own Purposes. Oh! the depth of His Knowledge, and Understanding; *How unsearchable are his Ways, and His Paths past finding out; For of Him, and Through Him, and to Him are All Things; To Him be Glory for ever.*

#### ADVERTISEMENT.

The Names of Ministers, Neighbours, near Relations. Attesting the Truth of this Narrative, are as follow: Mr. Davis, of Rowell, Mr. Bedfordson, of Wellingbore; Mr. Joseph Quiney, of Eachurch; Mr. Ward, of Northampton; Two Mr. Curtises; Mr. John and Benjamin Halford, Sons to the deceased Mr. Halford; all now of Thrappston.

THE END.

A

# SERMON

Preached at the Funeral of

**Elizabeth Goodger,**

Who was about the Age of *Thirteen Years*; with some  
of her Experiences added to it.

Isa. 60. Verse 1.

*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.*

L O N D O N :

*Printed for, and Sold by Will. Marshall at the Bible in Newgate-Street, and John Marshall at the Bible in Grace-Church-Street, M. DC. XC. VII.*

At both Places are Sold Dr. Owen's Works, Mr. Beverleys, Mr. Caryl's, Mr. Bunyans, Mr. Knowles, and Mr. Poul's Synopses, &c.

Lately Printed, The Parable of the Ten Virgins, with an Apology for the Hope of the Kingdom of Christ, appearing within this Approaching Year, 1697. Presented to the Notice and Examination of the Arch-Bishops and Bishops now in Parliament Assembled.





# To the R E A D E R.

Christian Reader,

**T**HE occasion of my exposing this Sermon to the World in Print, was, 1. The earnest desire of many that heard it Preached, having a good time of that Season enjoyed much of the Presence of God. 2. For the commending the Rich and Free Grace of God, revealed in Jesus Christ to this Child, at whose Funeral this Sermon was Preached; she giving such an eminent account of it to her Soul; the more to be wondred at, she being not above Thirteen Years of Age; the account she gives of her Redemption, her Justification, her free Acceptation with the Father of Mercy, through his dear Son Jesus, her sweet Enjoyment of Him, and her assured Faith of her resting in the bosom of Everlasting Love, with her Redeemer, for ever; with such confirmed Proof from the Word of Truth, that she was a wonder to most People that visited her. You have a little Tast of this dear Childs Experience, in the following Discourse, and but a little of what might have been written; but this Book would allow no more to be put into it, lest it should swell to too big a Price for our poor Neighbourhood. These words of my Text, she earnestly desired me to Preach from, although many other precious scriptures the Spirit of Truth brought to her Mind, but this must be the Scripture. 1. Because in it Jesus Christ, with the Beams of his dear Love, shined pleasantly into her Soul. 2. Because all the Good she experienced came freely to her. 3. That from this Scripture, by and with the Assistance of the Spirit of God, Free Grace might be freely commended to others; although I am not insensible, that these Words, in their genuine Scope, point at the Glory that shall be on the Jewish and Gentile Church, in the latter Day, which I hope is not far off: Yet it cannot be denied, that this Prophecy is in part accomplished upon every poor Soul, whensoever the Lord is pleased to shine in upon them in their Conversion, with the Light of the Knowledge of the Glory of his Grace, in the Face of Jesus Christ: And I am the more confirmed herein, because the Spirit of the Lord was pleased to make use of this Word, for this Childs spiritual Comfort, and Incouragement, and abundant Consolation; whence it was that she so earnestly desired, that this might be the Text of her Funeral Sermon, and accordingly in this latter Sense, I chiefly handle it: Yet Inquiring what may be included in the first Command, Arise, at a ten more Comprehensively. I shall add no more to the Preface, but Commend thee to the Lord Jesus, heartily desiring thy Soul may be a partaker of the Glorious Redemption that is alone in Him.

Tho. Serrell.

*A Sermon Preached at the Funeral of Elizabeth Boodger, who was about the Age of Thirteen Years; with some of her Expressions added to it.*

Esa. ch. lx. ver. 1.

*Arise, shine, for thy Light is come: and the Glory of the Lord is risen upon thee.*

**T**HIS Text is part of the Scripture Prophecy of the Glory that shall be reveal'd in the latter Day, as is plain from the Chapter before, 19, 20, 21 verses, *They shall fear the name of the Lord from the West, and his Glory from the rising of the Sun.* This Rising Sun of Righteousness will *arise* and *shine* more bright in the World than ever he has yet done, when the Fulness of the Gentiles appears, and they flock to him as Doves to their Windows, beyond what-ever flocking there has been to him; verse the 3d. of this Chapter of my Text, *The Gentiles shall come to thy Light, and Kings to the brightness of thy rising.*

When the Lord Jesus, the great Redeemer, came into the World, he then brought Light and Life with him, *John 1. 4. In him was life, and the life was the light of men;* and when this Life and Light are made manifest to the Consciences of any, then do those Persons *arise* and *shine*, to the Glory of him, who freely communicates to them; but much more will there be an abounding thereof, when the Glory of the latter Day breaks forth; O what a Glorious Church-State will that be, and the Members thereof, how will They shine in Holiness and Righteousness! *ver. 20, 21, 22. Thy sun shall no more go down, neither shall thy Moon withdraw it self: for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended: thy people shall be all Righteous, they shall inherit the Land for ever: a little one shall become a thousand, and a small one a strong Nation: I the Lord will hasten it in his time.*

These Words were chosen by the Deceased for me to speak from; In them are contain'd four Particulars; two of which are Commands, as *Arise, shine*, the other two, are the Reasons or Motives why; *For thy light is come, the Glory of the Lord is risen upon thee*

1. To *arise* does suppose an afflicted dejected low Condition, Under Contempt; as the Church of God is set forth to us by the Prophet, *Esa. 47. 8. as oppress'd by Enemies, and must be deliver'd from them; and that*

that by the mighty Power of God working for them; Thus the Holy Ghost gives us to know the mighty powerful Commands of God, *Cbr. 48. 20. Go forth of Babylon; flee ye from the Chaldeans. With the Voice of Singing: We may suppose they had Sorrowing and Murmuring their Hearts full, but now their God sends his Command, Go forth, or Arise out of Bondage and Sorrowing, and do thou go with Singing, or Rejoycing: We may perceive the Church was brought into a low Condition, Efa. 49. 14. But Zion said, the Lord hath forsaken me; my Lord hath forgotten me.* Thus the Church laments under her present Miseries, and makes her unbelieving Conclusions, that the Lord had forsaken her: *No, saith her God, I have not forsaken thee; ver. 17. saith the Lord, I cannot forget thee, thy Children shall make haste; thy Destroyers, and they that make thee waste, shall go forth of thee; as much as if their God should say, though you cannot discharge your selves of these Afflictions, and these heavy Burdens, your Enemies lay on you, yet I can and will; therefore saith their God, they shall go forth: Compar'd with Efa. 63. 5. Therefore mine own Arm brought Salvation, and my Fury it upheld me, and I will tread down the People in my Anger: And in such Deliverance, how is the People's Language changed from Sorrowing, to joying and Rejoycing in the Lord their Saviour? Efa. 49. 13. Sing O Heaven, and be joyful O Earth, and break forth into singing O Mountains: for the Lord hath comforted his People, and will have Mercy on his Afflicted.*

2. Again, To Arise does suppose, a Person is fallen down, and must be helped up; a Man fallen into Sin and Bondage, and must be delivered out of it; or dead in Trespases and Sin, and must be raised out of it; this is Work for our great Redeemer only to do; He must speak by his mighty Power, or in these Cases there will be nothing done; but he does speak, and his word is attended with the mighty Power of God, *Eph. 1. 19. What is the exceeding greatness of his Power towards us who believe? Compared with Chap. 2. 1. You hath he quickened, who were dead in Trespases and Sins.* The Lord Jesus, the Lord of Life, when he put forth his mighty Power, with his Command, then neither Death Temporal or Spiritual, or what-ever obstruction is in the way, can oppose his Power; When he puts it forth, for the doing his Children Good, or raising his Dead to Life: When he cry'd, saying, *Lazarus Come Forth; Then must Lazarus Rise, who had been dead four Days: Also, the most hardened Sinner, that runs his course of Sin with the greatest Readiness and Delight, yet must stop his Career, and turn from his Sin, at the Power of Christ, put forth; An Instance is the Apostle Paul: He was exceeding earnest to have his ungodly Ends: But the Lord Jesus meets him, and by his Power stops him in his course, and at that very instant all his Rebellion was laid down, and by vertue of this Power, Life and Grace of our Lord Jesus, he arises from this so Vile and Rebellious a Practice, unto the Obedience of Christ.*

3. To arise does suppose a sottish, slothful, or sleepy Condition, which I fear, many of us in this day are greatly fallen into; an ill Weed, and grows too much in this day, *Prov. 24. 30. I went into the Field of the Slothful, it was grown over with Thorns and Nettles.* The Guilt of the Sin of Sloth, or Heart Backsliding from Christ, Contracted, lies upon the Conscience, and will be as stinging Nettles, and pricking Thorns there. Thus it was with Israel of old, *Esa. 51. 20.* and so on; *Thy Sons have fainted; they lie at the head of the Streets, as a wild Bull in a Net; they are full of the fury of the Lord: I'll make only this use of it at this time, as speaking the terrors of God's Righteous Law upon the Conscience.* For Sin fills the Soul with Horror and Pain, and may well be compar'd with scratching Briars, and pricking Thorns. This Sin of Slothfulness was found upon the Disciples of our dear Lord Jesus, when he was in that great Agony in the Garden, and his Sweat was great drops of Blood falling to the Ground: He comes to them, and desires them to watch but one Hour with him, yet this Sin of Slothfulness prevails with them, that they did not watch one Hour with him. Yea, no doubt but he came to them in Tears of Blood, yet this prevails not; Why is it so? Because it pleased the Almighty to withhold his Power from them, to let us know; There is nothing short of the mighty Power of God, will effectually awake us to our Duty.

What may be included in the second Command, *Shine: 1.* It is to be enlightened from Darknes, to walk in the Light, *Matth. 4. 16. The People that sat in Darknes saw great Light;* and no doubt they arose, and walk'd in it. O when the Sun of Righteousness arises, and causes his bright Beams of Light and Life to shine upon the dark Soul, it must of necessity arise and shine: O see what the Language of our dear Redeemer to his thus enlightned ones, *Matth. 5. 14. Ye are the Light of the World; a City that is set on a Hill, cannot be hid.* To arise does suppose Action; and being thus effectually wrought upon, there will be a shining Practice before Men in this World.

2. To Shine, is to appear Holy and Righteous before the World, as the Fruit of Received Grace and Power of Jesus Christ: O what Zeal and Fervency of Spirit was there in the Servants of the Lord, recorded in Scripture, and among many Instances; that of the Apostle Paul to Titus, shall satisfy, as to this in *Tit. 2. 11. The Grace of God, which bringeth Salvation, teacheth us to deny Ungodliness, and to walk Soberly and Righteously in this present World.* The holy Apostle speaks experimentally of the true Nature of Saving Grace; it will be doing for him who freely gave, *2 Cor. 4. 6. God, who commanded the Light to shine out of Darknes, hath shined in our Hearts;* as if the Apostle should say, if you enquire why we thus act, there's the Cause, God has shined into our Hearts. Thus our dear Saviour commands those that have received this Light or Grace from himself, *Matth. 5. 16. Let your Light shine so before Men they may see your good Works, and glorify your Father which is in Heaven.* There are many ways, Men shine in the World; as Self-righteous, and Self-ended ways, and thereby to get Fame and Credit



dit to themselves. But this is not so, to *shine*, as our Lord speaks; but that the Glory may be to God our Father, thro' Jesus Christ, his Son, our Redeemer; when we have an end to glorify him, tho' it be against all Self-Interest, we have in the World.

I might add this as a Truth, tho' not so natural to the Text, to *arise* and *shine*, may suppose the Resurrection, when Body and Soul shall enter into an Eternal Inseparable Union, and be glorified with Christ. O! then we shall more fully understand the meaning of that Scripture, *Matth. 23. 43. Then shall the Righteous shine forth in the Kingdom of their Father*; then when we shall have no more Sin to sully or stain our Brightness of *shining*, which now we have to our Grief oftentimes; To be always in the Sunshine of the Sun of Righteousness, will be pleasant indeed: O! when our Souls and Bodies are carried always in the Chariots of Perfection, being possess'd of those Mansions above; and to be ever with our Lord and dear Redeemer, will be pleasant; but I must rest in silence, wondering at inconceivable Glory and Happiaes, and conclude this Particular with the Apostle's Words, *1 Cor. 13. 12. Now we see through a Glass darkly; but the time is hastening we shall see Face to Face: now I know in part, but then shall I know, even as I am known.*

I come to the Reasons, that move Souls to obey these Commands,---*Thy Light is come; the Glory of the Lord is risen upon thee.*

1. Here may be intended, *Thy Light is come*, thy Saviour is come; It is spoke in the time past; is come, or already come; Jesus Christ is come, the great Redeemer of Mankind is come; and he is the true Light, *Joh. 1. 9.* and when this Light or Life of his is apply'd to the Heart, this certainly awakes out of the Sleep of Sin and Death, *Esa. 42. 6. I gave thee for a Light to the Gentiles*, *Esa. 49. 6. that thou mayest be my Salvation to the ends of the Earth*: Our Lord Jesus when he came into the World, he brought in Light and Life;---yea, he brought in Everlasting Righteousness, which is call'd Brightness or Light, *Esa. 62. 1. For Zion's sake will I not hold my Peace, and for Jerusalem's sake I will not rest, until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth, and the Gentiles shall see thy Righteousness, and Kings thy Glory.* O! well may those Souls arise and shine, that have this Righteousness reveal'd to them; to see they are Cloath'd with this Royal Robe, the best Robe; being stript of all their Rags, the Rags of their own Righteousness, They arise and shine in the Light and Life, or Righteousness of their dear Redeemer.

2. Again, *Thy Light is come*, the Light of the Glorious Gospel is come; in which, we have a certain Account of Christ's coming into the World; the Gospel is the glad Tidings of a Saviour, or good News from God, out of Heaven; the Angels were God's first Ministers, immediately to acquaint the World, the *Messiah* was come, *Luk. 2. This Day we bring you glad tidings of great Joy; in the city of David is born to you a saviour*: He was long prophesied of, but now he is come, and 'tis good Tidings

and great Joy; but observe the further Enlargement of the Angel's Ministry, *Glory in the highest, peace and good will towards Men.* O what a good Report is this to a World, fill'd with poor Condemn'd Malefactors, miserable wretched Sinners, that must unavoidably have perished, if this Free Mercy and Grace by Jesus Christ in the Gospel had not been reveal'd, and apply'd to the Heart of us, poor Sinners. O! blessed be our God, for Jesus Christ, and his Rich, and Free Grace, reveal'd to us.

1. The Glory of the Lord is risen upon thee; there is reveal'd the Glory of his Wisdom, in finding out this way of Saving of us, by his Son Jesus.

2. The Glory of his Power, to rescue us out of the Hands of Potent Enemies, as *Satan*, and our Unbelief, and a natural State; it is in my Mind, what our God said to *Moses*, in answer to the Request *Moses* made to him, *Exod. 33. I beseech thee shew me thy glory; I will cause my goodness to pass before thee, and will proclaim the name of the Lord before thee: and I will be gracious to whom I will be gracious, and will shew mercy, to whom I will shew mercy.* O! thus for the Glory of the Lord, to rise upon a poor Sinner, when his gracious Goodness comes to a poor Sinner, it has those Effects to oblige them to arise and shine: How sweet is the Expression, *I will cause my goodness to pass before thee*; he saith not, *I will cause mine anger or wrath to pass before thee*, *Exod. 34. Abundant in goodness and truth*, saith the Lord, *I will abound, in my goodness, my graciousness, and my mercy, towards poor Sinners*: For the obtaining these great Mercies, we must apply our selves to Jesus Christ; for he is the great Fountain that all Communicable Goodness and Mercy is in: He is God's great Trustee of all, and has all Goodness, and Grace, and Mercy, at his dispose. Take it for undoubted Truth, that none can have one Dram of Mercy but what comes freely to them by Jesus Christ; the Words thus explain'd; I lay down this as my Observation.

That Jesus Christ must first be reveal'd to Sinners, with the Light and Life, and Glory of his Free Grace, before they can arise from the Death of Sin, and out of a Sotish Slothful Condition, to shine in Faith, and good Works.

This is a certain truth, there's no acting for Christ aright, without the Life and Power of Christ upon the Conscience; Man by Nature is contrarily minded; he is for sinning, and Self-Interest; if under the form of Religion, yet all he does is but to set up himself, and that his self-Righteous Practice may have Fame and Credit in this World; and 'tis impossible for any to act, but as they are principled; if they have only the Light of Nature, they act so; if impower'd by the Grace, and Spirit of God, they will act by that Power and Grace. I'll instance the Apostle *Paul*, before he was converted, he was doing by that natural Light he had; and tho' he attain'd to great things, *Phil. 3. 4, 5, 6. If any might have confidence in the Flesh, I more; Circumcised the eighth day; of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law; A Pharisee,*

*Pharisee*; why a *Pharisee*? Because That was more strict in Self-Righteousness than any others, and in their sence he thought as to the Law, he was blameless.

But observe whither his natural Light carries him? To Persecution, yea, to Real Enmity against powerful Godliness: I do not think He had taken occasion against true Believers, in that day, for any bad Practice in their outward Conversation, but for those inward enlightnings of Soul, by the Spirit and Saving Grace of God. And, by vertue of their thus being empower'd, they, with all their Might given them, carry down all Self-Righteousness, and with open Face, are bold, to attest, That only by the Righteousness of Christ without Works, we are justified; This and such like Glory, that breaks forth, in the first Promulgation of the Gospel, makes *Saul* to swell with Enmity against Truth it self; so that he breathes out Threatnings and Slaughters; that is, he slaughter'd them faster in his malicious Heart than he could with his Hand, by that Authority, given him by the High-Priest; but observe a Change, wrought in him by his dear Redeemer, and no he's building that he with so great Zeal destroy'd, or endeavour'd as much as in him lay to destroy, *Phil. 3. 7, 8, 9. What things were gain to me I count loss for Christ: yea, doubtless, and I count all things but loss for the excellency of Christ Jesus my Lord, for whom I suffer the loss of all things; (yea, his own Righteousness, as well as other things,) and count them as Dung, that he may win Christ.* O! now he casts off as vile and filthy Rags, his Self-Righteousness, or his Righteousness, consisting of Obedience to the Law for Justification; and by Faith he was help'd to trust, in the alone, compleat and perfect Righteousness of Christ for his Justification. Upon the powerful Workings of the Spirit on his Heart, he crys out, *Lord, what wouldest thou have me to do?* O! now his Mind is chang'd; Ten thousand Priests, nor High Priest, shall move him from the Obedience of Christ; but prosecutes his Duty, taught him by the Spirit of Truth, *Acts 9. 20. He straightway preached Christ in the Synagogues: that he is the Son of God.* This I do suppose, that the Apostle did with boldness, in the very Faces of the Priests and People, testify himself to be the Man, that had done such Injury, to the Interest of Christ; and now with boldness proves, This Jesus they Crucified is the very Christ; as if he should say to them, *Once I acted by your Commission, but now be it known to you I act by the Power and Commission of Jesus; being not justified for my works, but in his Righteousness alone, without Works, by Faith apprehended.*

From whence I further infer, that no Person can apply Himself to the Lord Jesus Christ for Salvation and Justification of his Soul, but He that believes.

To believe on the Lord Jesus Christ, is the Soul's applying it self to him; and thence arising to shine in good Works, suppose that of Repentance; if so, That is a Truth of the Soul's believing on Christ; altho' the poor Soul may not at present apprehend the Lord Jesus is his, or that he is by him saved from the wrath to come, yet by Faith there is an apprehension,

hension, that none can pardon and save but Christ: This is the Language of the savingly wrought upon Soul, by the Spirit of Truth, that leads into the ways of all Truth; they cry out, none but Christ; they lie at the Footstool of Christ; Pardon seal'd to the Conscience they must receive from Christ; Justification by Christ alone; they see there is no way to avoid perishing, but by Christ: There is nothing can satisfy the Appetite of such an one, but Christ; True Faith has the same End in the newly Converted, as in the grown Believer; I shall give that Instance, *Cant. 5.4* so on, *My beloved, or saviour, put his hand in by the hole of the door*; though a little appearance of Christ, yet saving, what Importunity of Soul was begotten by it? *I sought him*: See only Christ was in the mind, but I could not find him: I call'd him, but he gave me no answer; you see 'tis He; that is, Christ; is the desire of such Souls thus made to believe: Yet observe none can Satisfie the Soul, nothing does answer its end, but to find Christ, and to hold him fast by Faith, and not let him go: Though there be no sensible Enjoyment of Christ there, It cannot as yet sensibly apprehend him by Faith, yet its Inquiry is after that Jesus that was Crucified, without the Gates of *Jerusalem*, and is now at the Right Hand of God, making Intercession for Sinners.

If any do ask, what is Faith? 'Tis the powerful Work of God's Spirit upon the Will and Mind of any Person, giving them to believe, and rest upon Christ for that Salvation in him alone, or the Life of Christ manifested to a Sinner, dead in his Sins; by vertue of which, he is quickned to Life and Action, in the Lord Jesus.

But to proceed further, to shew the true Nature of Believing, it closes with the Lord Jesus upon Gospel-terms; makes Choice of Christ for its object of Light; let's all Objects pass away; but Christ, and there it fixeth. Let who will take the World with all its Delights, and Contentments, and Pleasures; I am for Christ, says the Believer.—When the Loyal Heart, the true Believer has at any time lost his Beloved; the best things, what-ever, do not answer the Desires of such a Soul, but Christ: The best of Duties, the best of Ordinances, or Priviledges in the Church of Christ; this does not satisfy, if Christ is not there; A Believer looks upon Persons and Ordinances, and says, *These did not die for me; Only Jesus Christ is worthy of the Possession of my Soul; For he hath redeem'd it with his own Blood.*

Again, True Faith does sooner or later apprehend Christ, and delight in the Excellence of his Person; and the more Christ is apprehended by Faith, the more earnest the Desires of the Soul are after him; yea, a true Believers are not fully satisfied with all the Enjoyments, they have of Christ here in this World; until they are possess'd of Eternal Glory and Perfection with him alone. I shall give some Scripture Instances to confirm this, *Psal. 16.* from the first to the eighth Verse, observe what Enjoyments the Prophet had of his God. What a Presence of God was he in, and in the Enjoyment of! thus he speaks, *The Lord is the portion of mine inheritance: the Lines are fallen to me in pleasant places; yea, I have a godly heritage.* O! how

comfortable was the *Psalmist* in the Enjoyment of his dear Redeemer, which he by Faith at that time had : O ! what Substantial Consolation does attend the Presence of God to a Believer. How well pleased is he with his Heritage or Interest in the Lord Jesus, which he had a sight of, or had reveal'd to him, as is plain in this *Psalm* ; yet observe, all this was not fully satisfactory to his Faith ; no, his Faith, as an Evidence of the truth of it, is yet aspiring ; for there was that yet behind, that by Faith he was help'd to conceive of, that was more pleasant than all his Enjoyments ; and how does he covet after it, with the Eye of Faith fix'd on it ; *ver. 11. Those will shew me the path of Life, in thy presence is fulness of joy, at thy right hand are pleasures for evermore ;* to be possess'd of Glory with his dear Redeemer, was, that by Faith he covets after.

Thus I observe the true Nature of the Saving Works of the Spirit of God upon the Soul, giving them to believe on the Lord Jesus Christ ; the more such Souls do enjoy of Christ, the more they covet to enjoy his Presence, and are not fully satisfied, until Faith has its End or Fill in Eternal Glory, there will the Believers have so much of Christ, that they will not, yea, cannot desire any more.

Another Instance. The Apostle *Paul*, as high Enjoyments as he had of the Lord Jesus Christ, yet he covets more, and certainly, none ever enjoy'd more of Christ in this World than he did : O ! how is he knit in his Affections to his dear Lord and Master, and Redeemer, and Righteousness, *Rom. 8. 38, 39. I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other Creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* O ! what a Cementing Faith is here ; as much as if the Apostle shall say, *You may separate my soul from my body ; and earthly comforts, and friends from me, but none shall be able to separate Christ and me.* So firmly was he united to his Head and Husband, Jesus : Yea, and sweet was his Enjoyment ; yet this is not all, his Faith would have more, *2 Cor. 5. 2, 4. faith the Apostle for himself, and the rest of the Loyal-hearted to Christ, We groan grievously, desirous to be clothed upon with our house from heaven ; for we that are in this tabernacle do groan, being burden'd ; nor for that we would be unclothed, but clothed upon, that mortality may be swallowed up of Life.* Thus true Faith, like the Rising Sun, shines brightest, the higher it is.

I shall observe this by the way, that the higher Attainments by Faith in Christ, the greater Humiliation, and Self-Abasement ; O ! such an one sees himself to be vile : Such trust not in themselves ; that is, they have no Confidence in the Flesh ; the Eye of Faith affects the Heart of the truly enlightened Soul ; they have but one Object answers to the Desires of their Soul, and that is Jesus Christ.

Thus the true Believer rises, and shines, *for his light is come, the glory of his God is risen upon him* : Now he's for Christ in all he does ; walks for him, talks for him ; such run the way of his Commandments with great Delight, let it be never so much against their Interest in this World, yet if the In

terest



terest of Christ, and the Cause of Christ, be maintain'd, this is the Delight of a true Believer, 2 Cor. 4.16. *For this cause we faint not in the cause of Christ, tho' our outward man perish: yet the inward man is renewed day by day.* Our light Afflictions, which are but for a moment, work for us a far more exceeding weight of Glory; while we look not at the things which are seen, but at the things that are not seen: Observe, the Believer keeps his Eye upon the Mark, he sees a better World, and better Company; tho the Communion of Saints is Good; *yet to be with Christ is far better*, Phil. 1.23. O 'tis best to be with Christ above.

I do not deny but that a Believer or Gracious Soul may backslide, and greatly decay in his Faith, until he has no Apprehension, he does believe; yet I also affirm, that 'tis sinning through Unbelief; I add, that there is no Ground from the Word of God, to nurse a poor Soul in its unbelief, saying to them, *You that walk doubtingly walk safely*; but I answer, 'tis an uncertain Safety, for a Person to be in this confused distracted Condition, I may say of them they walk at no Certainty: All Encouragement for to dissuade from their Unbelief, and to perswade them to Faith and true Repentance for their Sins, and to cleave to the Lord Jesus with full purposes of Heart.

And when it is given them to believe, then their Souls will be for the attaining the same before-mention'd: None but Christ in this World, none but Christ in the other World: Nothing shall Beat them off from their hold by Faith on him. Instance *Job 16. v. 19. My witness is in heaven; my record is on high*: who is this witness but Jesus Christ? *Esa. 55. 4. I have given him, saith the Lord, for a witness to the people: Job's Heart was in Heaven, tho he had sore Labour, in the Furnace of Afflictions; so we have the Experience of Holy David, Psal. 73. 25. Whom have I in heaven but thee, and there is none on earth that I desire besides thee.* Thus Faith exercised by the Holy Spirit of Truth, makes its Choice; Christ is its Object of Delight, yea, and for the Communicating all good things to us. Let worldlings take the World, and the Voluptuous Man his Pleasures: I am for Christ, and the other World: I desire on Earth none but Christ for my Soul; for my Comfort and Peace here, and my Salvation hereafter: Alas! what's all the Creatures to him, says the Believer; they did not die for me; they did not bleed for me; they did not redeem me: It is not They that justify me from all things, I could ne're have been Justified from by the Law of Moses; but it is Jesus that saved me, and redeemed me, from the Curse of the Righteous Law of God; by him I am Justified freely, and have free Acceptation before God thro him; O! says the Believer, 'tis the Lord Jesus has done this for me, and all things else; to make me happy here, and eternally; this is the continued Language of the Believer. O! 'tis Christ alone is the Desire of my Soul; thou art my Portion for ever, *Psal. 73. 26. a little of this World will satisfy with the Enjoyment of Christ.*

But some poor doubting Soul may Object, and say, *These Accounts you give are the Experiences of the great Men of God, as David and Paul, but I am a poor Creature; I am empty, poor, naked and miserable; I have but little or no hope, I sit desolate as one for saken.*

To this I answer, That thou must have the same Grace or Faith, as David and Paul, or else thou canst not go to the same Heaven where they are; as there is no other Heaven, and no other God, but One, so there is but one Faith, that's true; and this will certainly oblige thee to cleave to Jesus Christ, for the Security and Salvation of thy poor perishing Soul: Though thou dost not attain to the same measure, yet its same in nature and kind. And I do exhort thee in this, and such like Objections, to croud through them all to thy Redeemer: Although thou dost not see thy Interest in Him at present, yet he will reveal Himself; trust in Him; lie at the Foot of his Mercy; in Christ there is Riches and Honour; a glorious Royal Robe to cover thy naked Soul. O! 'tis a Comfortable Garment: The Righteousness of Christ; this, and such like Words, are Recorded in it: *Isa. 42. 2. Speak ye comfortably to Jerusalem, Cry unto her who was deaf through unbelief.* But Justifying Righteousness has this pleasant Voice of it: Thy Warfare is accomplished, thy Sins are pardoned. And this, O poor Soul, thou art bound to Believe for thy self, or perish. O hearken to the Words of our Lord Jesus, *John 3. 15. Whosoever believes in him, that is in Christ, shall not perish, but have everlasting life.* I have not Room to insist upon particular Duties, that Christ does enjoin a Believer; but this I say in general, he that truly Believes, let him forbear to Pray, or omit any other Duty, if he can; if he does, 'tis because he flags in his Faith; he that fails in his Faith, fails in his Duty?

But I must return to my Text again, and consider of it to the present occasion of our Meeting together at this time.

*Arise, shine, for thy light is come, the glory of the Lord is risen upon thee.* This Scripture was very powerful upon this Child deceased, and much Soul Consolation she express'd from the Lord Jesus, in these Words: O says she, the Sun of Righteousness has freely risen upon me, and shined pleasantly into my Soul. O, faith she, give my dear Lord Jesus all the Glory, who hath freely Reconciled himself to me; his Light is come to me, his Glory, the Glory of his Salvation is come to me: *O the Sun of Righteousness is risen, with healing under his wings.* I, who had a Death's wound, and the Sentence of Death past upon me, yea, and it was but what I deserved for my Sin, a wretched Sinner, justly condemned to die by the Righteous Law of God; am now, by an Act of my God's free Grace Saved from this Condemnation. O! I deserved nothing of this Mercy and Grace, but it came freely to me. O! blessed be my God, for Jesus Christ, the dear Redeemer of my Soul and Body from the Wrath which is to come.

At the first dealings of the Lord with her Heart, (after some Conflicts of Soul, for want of a Revelation of Jesus Christ to her) she had from her dear Redeemer them Words given her, with such Power and Efficacy, that she was help'd to arise out of her Fears, to Hope, in the Salvation that is in the Lord Jesus; and at his Apprehension of him by Faith, she breaks out into an Extasie of Amazement, that the Son of God should condescend to reveal himself to her, and express such Love to her; the words are these,

*Isa.*

*Esa. 49. 14. Can a woman forget her sucking child, that she should not have compassion of the son of her womb: yea, they may forget, but will I not forget thee, O amazing Grace, that I should be upon the Heart of my Redeemer, to save me, and comfort me in all my Afflictions; O! Those Words hath he given me to believe also, Esa. 41. 10. Fear thou not, for I am with thee: be not dismayed, I am thy God. Now she arises yet more, to shine in holy Confidence, in believing her Light is come; her Tongue confesses to Salvation, as the effects of her believing in Heart on the Lord Jesus Christ. Christ is all in all to her; now she has deserted all Lovers that she once delighted in, and is help'd to make her Choice of Christ, Alone with him, and in him; her whole Affections are taken up, with the Lord of Life, with her dear Lord Jesus, as she would often express, when she found any withdrawals, and her Beloved hid his Face; this would grieve her, but yet not to despair; this would be her Language, as a Testimony of her believing, tho' in the dark: O! faith she; though my Lord hides his Face, he will come again, though its hard to bear his Absence; yet my dear Lord Jesus will reveal himself to me again; and would mention that Scripture, Hab. 2. 3. The vision is for an appointed time, but at the end it shall speak, and not lie, though it tarry, wait for it, because it will surely come, it will not tarry.*

When it pleas'd the Lord of Life, and Grace, to reveal himself, she would greatly rejoice, and say, *The Winter is past, the time of singing of Birds is come: O! what a dear Redeemer is this, who saith to me, Arise, my fair one, and come away: O! the Indearments between me and my Jesus; one Flesh, Member of his Body, of his Flesh, and his Bone, O! how firmly am I united to him, and the Father in him, that they also may be one in us, John 17. O! there's no separating from my Father, and my Redeemer Jesus Christ. O! how does my dear Lord love his Lambs he carries in his Bosom: O! he dearly loves little Children, that come to him; yea, he calls them to him, he bids them come to him: Suffer little Children to come unto me, and forbid them not: O! what sweet Words are they, my dear Lord speaks to Peter; Simon, lovest thou me, the Lord said, feed my Lambs: O! give my Lord Jesus all the Glory, for he is worthy; you that believe in Christ, rejoice with me: O! whence is this my Lord should come to me: O! this is all of his own free Love and Grace. To those that were Carnal, that stood by, and heard her; O! says she, if you did feel and savour, and taste, what I do, you would never sin against the Lord Jesus any more: O! what manner of Love is this thou hast shewn me; the Roof of thy Mouth is like the best Wine, causing the Lips of those that are asleep to speak.*

Upon a view of the Sufferings of Christ unto her, O! says she, how is my Lord wrestling with God for me; now he is sweating, great Drops of Blood falling to the Ground: O! thus he crys, Father, if it be possible, let this Cup pass from me: O! what Love is this to me; the Cup must not pass my dear Redeemer; here's the Father's Love to me, that he lays all my Sins on Christ, and his Curse due for them; and the Son's Love also; Not my Will, but thine be done: O! how willing is my Lord to suffer in my place: O! I hate Sin

How was my Lord wounded for it? here's a bleeding Jesus espousing my Cause: O! here's the love of the Spirit, that reveals it to me: O! what a King of love is here, Father, Son, and Holy Ghost, all in one revealing to me, this Love, this Salvation all to be seen in my dear Redeemer? O! those words are sweet to me, I'll take the Cup of Salvation, and call upon the name of the Lord: here's a pleasant Cup, a sweet draught for me, a precious Cordial; O! it comforts my Soul, this Cup of Salvation is sweet indeed.

She was often admiring the happy and excellent State of a Justified Person, freely Justified in the Righteousness of Christ: O happy State indeed, such are quitted from Sin, compleat Forgiveness; all Sin is here cast behind his back, and he remembers their Sin no more! O! it's a State of Honour too, because this Righteousness, is the same Robe, our Lord Jesus himself wears; one Robe for us, and the King! Thus it shall be done to the man, the King delights to honour. 7 *Isaiah* 6, 8. O! this is the best Robe indeed, none to be compared to this, all our own Righteousness is as filthy rags; but our Father freely puts on this Robe: O! those are sweet words, Fetch out the best Robe, and put it on, *Luk* 15. 22. O! see how my Father likes me well in his Royal Robe of his: O! how compleat am I before the Father, in Christ my Righteousness, he is the Lord our Righteousness: O! faith she, we know when he appeareth, we shall be like him. 1 *Joh* 3. 2.

I observe this by the way, how natural 'tis for the Grace of our Lord Jesus, savingly applied to the Heart of a Sinner, immediately to breath up unto him again from whence it came; None but Christ, and his Righteousness will satisfy such a Soul; Such have a safe conduct; even the Spirit of Truth that leads them directly into these true certain ways of acceptance with the Father, even Jesus Christ, the way, the truth, and the life.

The Lord hiding his Face from her, she would say, *Tho I have not those sweet ravishing enjoyments, as at other times, yet I believe, I am freely accepted in my beloved, freely justified in my Redeemer's righteousness; I am secure in the Arms of Christ, he is faithful that has promised, he cannot deny himself: O! faith she, my mountain is strong, I cannot be moved.* She met with many Temptations, and Tryals, and sore Afflictions of Body; One would think enough to cast her down, but this I observed of her, the more her Afflictions of Body, or Mind increased, the more earnestly she cleaves to the Lord Jesus, and took all dealing of her dear Lord, kindly; and thus was she help'd to say in this, and the like Tryals of her Faith; *Thy Rod, and thy Staff, they comfort me, 'tis thou, O Lord Jesus, supportest me under all my Afflictions, and Tryals: O! blessed be my God, that gives me to see to the end of all my Afflictions, Pains, and Sickness a little while, and then I shall be freed from it: I shall know no more Sorrow, no more Pains, no more Afflictions; I shall be freed from this rotten Carcass, and ever be with my Lord: O! the time is a coming, that I shall grieve, and sorrow no more: This will be joy; No man shall take from me: O! I am very weary of this Body of Sin and Death; But the weary shall be at rest, ere long I shall rest in the Bosom of my dear Redeemer for ever.*

One askt her, *If she was not afraid to dye, No, saith she, I am not afraid, because everlasting Arms are underneath; I am kept by the mighty power of God, to Salvation. My Lord Jesus has taken the Sting of Death into himself, there Death lost its Sting, my Lord Jesus made an end of Sin, and the sting of death is sin, and my Jesus received this sting into himself, and it cannot come to me, and my Jesus also: O! I rejoice in those words, O! death where is thy sting? O grave where is thy victory?* Thanks be to God, who gives me the Victory, through my Lord Jesus. She falls into the admiration of the love of the dying Jesus: O! who can express this love, that God's own Son should dye for me, bleed for me, be made a Curse for me! O to behold this by Faith, it melts my Heart: O! what a Rebel have I been to cause my Lord Jesus thus to suffer for me; to become a curse for me? O! amazing Grace O! over flowing Fountain of love to me: O! that I was Capacitated to give the Glory due to him.

She was often desirous of her Relations Souls happiness, that they might have Christ revealed to them: she would often say to them, you must have the Lord Jesus for your own Souls, each one for him, and her: O! that you were helped to receive Christ, he is a precious Saviour, he will freely receive, and accept all that come to him, he will in no wise cast you out: O! cleave to him, there is no avoiding the Curse of God, if you be not found in Christ; All the Mercy of God is found in Christ alone; there's Pardon for all your Sins, there's Grace to help in time of need; In Christ, the Father of Mercies will smile upon you: O! the Father loves those that cleave to his Son for Salvation, he delights in shewing Mercy in his Son to them.

O! that I might meet you all in Glory with our dear Redeemer, that we may eternally rejoice together with him: O that will be a happy meeting indeed, then we shall never part more: O! that will be a blessed meeting, then we shall never offend our dear Lord any more, nor grieve the good Spirit of God any more, neither shall we be grieved, or afflicted any more, nor opposed in our enjoyment of our dear Redeemer any more, but shall be ever with the Lord in Glory, and perfect Joys, and that to all eternity.

When she saw her Relations, especially her Mother, weeping by her, *Mother, said she, do not weep for me, who am going to rest in the Bosom of my dear Lord Jesus, I shall see you again, and we shall ever be with him, that has redeemed us by his own blood; we shall be glorified together with him: O saith she, rejoice, and be not like those that sorrow without hope, for if ye believe that Jesus dyed, and rose again, even so them that sleep in Jesus, shall he bring again with him.* 1 *Tues. 4. 13, 14.* O! what a Possession is that above, our Lord Jesus is gone to prepare for us; And this is the more amazing, on that, we are Heirs of that Glory, Joynt Heirs with Christ; A little time will bring us to our desired Haven, where we shall rest from our labours, and sorrows, and never meet them any more.

On the Lords Day she departed this Life; She was made sensible, that she should dye that day, and told them that were about her, that she should



Should die that day; These were Her Expressions; *I am going to keep an eternal Sabbath with my dear Redeemer above, while you are keeping it here below: O! 'tis a Blessed and Glorious Sabbath of Rest indeed: O! it is Everlasting Rest: You may want the Presence of your Lord Jesus here, but I shall not want his Presence there: You know him in this World but in part, but I shall see him Face to Face.* She mentioned that word; For in this we grogne; Earnestly desiring to be Cloathed upon with our House from Heaven; And on the same Lord's Day she fell asleep, or departed this Life; but in the Faith of her Resurrection; This Body shall Rise again, perfect from All its Imperfections, and be a fit Cabinet for this precious Soul of mine, to abide in for Ever; It will be Raised in Power, tho' Sown in Weakness. O Those Words of our dear Redeemer will be more fully understood: *Then shall the Righteous shine in the Kingdom of their Father,* Matth. 13. 43.

Thus have I given you a taste, and but a taste of this dear Child's Experiences, who was of the age of Thirteen Years; should I have taken at large her whole Experience, this little Book would not have contain'd it: But what is written, I hope is sufficient to satisfy the Godly, that the Glory of God's free Grace through Jesus Christ shined pleasantly into her Soul; that the true Sun of Righteousness shined effectually, profitably, and comfortably into her Soul, which dispers'd that Darkness that was in her: That she was eminently help'd to learn on her Beloved up out of this Wilderness; being perfum'd with the Precious Powders of the Merchant Jesus; now such a sweet Savour of Christ she tasted, and also breathed from her Soul; that by the blessing of the Lord was, Comforting and Refreshing to all the Children of the Lord that visited her. She took great Delight to commend Jesus Christ, and the Excellence of his Love and Grace, to all that came to see her; it was her whole Delight to talk of Christ, and those sweet Manifestations of him to her Soul.

This Child is one of them that *rest from their Labours, and their Works follow them*; this is a sweet Savour she leaves behind her. O! I can heartily concur with her, in desiring that others might taste of, or be made Partakers of the great Excellencies that are in Christ: Even in him, who is altogether lovely; yea, and the chiefest among ten thousand.

The Grace of our Lord Jesus, when savingly apply'd to the Heart of a Sinner: No wonder that such a Soul arises, to shew forth the Praises of him that call'd them out of Darkness into his marvellous Light. The Children that cried *Hosanna* had their Hearts touched by Grace, and their Souls affected with their Saviour; no wonder they cry *Hosanna*, *blessed is he that comes in the name of the Lord*: Says our Lord Jesus, *If these hold their peace, the stones out of the wall, and the beam out of the timber would speak*; but how can these be silent, whose Hearts are savingly changed, and Christ reveal'd, and whose Tongues are loosed: These cannot be silent, no more could this Child. She look'd upon it as her

Sin to be silent, it was her delight to speak well of her dear Redeemer, and commend him to others; she would often use that Scripture, *His Mouth is most sweet; yea, he is altogether lovely; He is a precious Saviour to those that believe; and none but those to whom he hath given to believe, do know his Excellencies and Preciousness.*

I shall answer an Objection, or rather a Reflection, upon this Child's Experience: After this manner do Some reflect and say, It seems impossible to me, that so young a Child should speak such things, that are reported of her; others say, that there is no more in this Child than others, but she speaks as she is taught by others; she only speaks, as she learnt, or had learnt of them that visited her.

To this I answer, that you who make these Reflections, I fear are ignorant of the Grace of our Lord Jesus; if so, I wonder not at your Reflections; For you act as you are taught, and according to your natural Light, and having no better Principles in you than Nature, no wonder you act thus, and judge thus; for 'tis impossible for you to act and do, but as you are principled; but being ignorant of the Grace of our Lord Jesus Christ, you fall under the reproof of the wisest of Men, King Solomon, *Prov. 18. 13. He that answereth a matter before he heareth it, or knoweth it, it is folly and shame unto him:* And just reason have such to be ashamed, who do thus reflect upon the Riches of God's Free Grace, reveal'd to any poor perishing Sinner; unless the Grace of our Lord Jesus be apply'd, they must unavoidably perish. But observe further.

1. That this Child, as all Mankind by Nature, was wholly ignorant of Jesus Christ, and the Grace of God in him; yea, by Nature all our whole Man is corrupted by Sin; yea, dead in Trespases and Sins: If so, how does it consist with Reason, that one dead in Trespases and Sins, should give an Account of the Excellencies that are in Christ; which none can do aright, but those that do participate of the Grace of Christ; and if no Change was wrought upon this Child, as some Reflect, then must she act according to Nature, and that she had, and not by that she had not. What saith the wise Man, *Solomon, Prov. 12. 14 Foolishness is bound up in the heart of a Child;* yea, in all Children by Nature; but when by Grace they are changed, and it is given to them to taste of the Goodness of God in Christ, no wonder then they arise and shine in that Grace, and Life, and Righteousness, freely given to them; but if this Glorious free Grace had not been freely apply'd to her, she would have continued in the Kingdom of Satan; as I fear such are, that reflect.

2. The Real Cause of her thus arising out of the Death of Sin, was because the Life of Christ was apply'd to her; the Glorious Beams of the Sun of Righteousness shined into her Soul, by virtue of which, Life from him was given or Breathed, and therefore by its power she arose: This is a plain Truth to the experienced Christians; Also the word of God does make it plain to us, *Can. 3. 6. Who is this that cometh up out of the Wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders*

*powd'rs of the merchant?* The Church here's in the Wilderness, this World; And by Nature, was ignorant of Jesus Christ; but when this Merchant Jesus, sends forth his Perfumes, even his Grace, and Light and Life, *then come they up out of the Wilderness, leaning upon their beloved* Ch. 8. Now shee be and know that nothing short of Christ is sufficient to support, tho' the scratching Briars, and pricking Thorns of this Wilderness; nothing will do to lean on, but their beloved Jesus; and this you cannot do by Nature; but this Child was help'd to lean on Christ through this Wilderness; therefore shee had the Grace of God.

3. The Grace of our Lord Jesus appears the more eminent in this Child, because of her Loyall heartedness to him, what ever bitter thing she meets with, nothing causes in her hard thoughts towards Christ, but by every Temptation and Trial she met with, her faith was fixt, and they were all Instruments to oblige her to cleave the firmer to her dear Redeemer; as she would often say, when it pleas'd the Lord to hide his Face, she did not despair, but would mention that Scripture, as well as others, *As the fig tree shall not blossom, neither shall fruit be on the olive, the labour of the dove shall fail, and the field shall not yield her increase, &c. Yet will I rejoyce in the Lord. I will rejoyce in the God of my salvation; the Lord is my Strength; he will make my Feet like Hinds Feet; he will make me Ride upon my high Places:* From hence I observe, That the Grace and Spirit of God dwelling in any poor Soul, is not of a despairing Nature, but it does further quicken them in all Trials and Temptations, to cleave with more Firmness to Jesus Christ.

4. Her Assurance of Salvation, which none have by Nature: 'Tis true, there may be a Self Confidence of being saved; but this does not hold out to the end: There will be a failure, either in their pretended Faith, or in their Practice; not being empower'd from on High to hold out to the end; none can, by any Art or Means, know their Eternal Safety and Interest in Christ, but to whom 'tis reveal'd, *Job 28 7. There is a way the Vulturs Eye hath not seen;* Though some, like the Eagle or Vultur, saw aloft, yet, for want of the Eye of Faith, directed by the Spirit of Truth, to Jesus Christ, such cannot find out the Truth of their Salvation, *Ps 12 13. Every Man knoweth not the Price thereof;* No, 'tis hid from the Eyes of all Living; no aspiring Minds, that attempt by natural Art, can possibly know this, or attain to this Wisdom, *1 Cor. 2. 10, 11. 'Tis the Spirit of God, the Holy Ghost, searcheth all things; yea, the deep things of God.* This Child being indued with the Spirit of Truth, is thereby help'd to believe her Assured Interest in Christ. 'Tis a true saying, 'Tis the Eye that affects the Heart, when the Eye of Faith is fix'd on this precious and desirable Object, Jesus Christ. She was, by vertue of this Spirit and Grace of God, help'd to say, *My Beloved is Mine, and I am His.*

She was often help'd to Rejoyce in her Interest in Christ; using those Words, *Rom. 8. 1. There is therefore now no Condemnation to those that are in Christ Jesus, who walk not after the flesh, but after the Spirit:* We have holy

*Job* for Example, which she would speak of; Although he was attended with many Afflictions, yea, labouring in the very Furnace of Affliction, yet saith he, *My Witness is in Heaven; my Record is on high: And in Job 19. I know my Redeemer liveth.* Also, the Apostle, with the Believers in his Day, *We know, that if our House of this Tabernacle be dissolved, we have a Building with God; an House, not made with Hands, Eternal in the Heavens, 2 Cor. 5.* Also the Apostle *Peter* exhorts us, *to make our Calling and Election sure, 2 Pet. 1. 10.* Also, the Apostle *Paul* speaks to those that had attain'd to this Happy and Glorious State, *2 Tim. 1. 9. Who hath saved us, and called us with an holy Calling; not according to our Works, but according to his own Purpose and Grace, which was given us in Christ, before the World began.* From hence I observe, That the Doctrine of Assurance is a Soul-Quickening, and Soul Comforting Doctrine, and the most certain Truth to oblige us to the most eminent Holiness, and to the Performance of all Holy Duties, Internal and External, and that with the greatest Delight imaginable. Our dear Lord Jesus confirms what is said to this Truth, *John 10. that he knows his Sheep, and the Sheep know him, and follow him; I give them Eternal Life, and they shall never perish, but at the appointed time he will give them Eternal Life; O how does this oblige the Soul with Delight, to follow the Lord Jesus; such have good Grounds to go upon; they do not Profess at Uncertainties, nor suffer at Uncertainties, 2 Cor. 4. 17. These light Afflictions, which are but for a moment, work for us a far more exceeding and Eternal weight of Glory.* What certain Obligation is upon the Soul to follow Christ fully? yea, to grow in Grace, and in the Knowledge of our dear Saviour Jesus Christ. Observe how it wrought in the Apostle, and the believing *Romans*, Ch. 8. latter end, *Who shall separate us from the Love of Christ? Who can separate Christ, and his Children, or Redeemed Ones? 'Tis Eternal Union; no parting the Believer and Christ; Says our Lord Jesus, John 10 28, 29. I give them Eternal Life, and none shall pluck them out of my Hands, nor out of my Father's Hands. The Father and the Son sends the Spirit of Truth, by which they are led and guided to Eternal Life.*

The true Believer is made to see all is in Christ for him, and to him; perfect Righteousness is his Clothing, he wears it with Rejoycing; but how in Christ Jesus? and hath no Confidence in the Flesh: O what a happy State is a Justified State! 'Tis not only Happy and Glorious, but 'tis Everlasting; It holds out all along throughout Eternity, because we have an Everlasting Saviour enter'd into an Everlasting Covenant, in which we have Full and Everlasting Acceptance, with God the Father, and what Effect hath this upon such? *Rom. 6. 22. Now being made free from Sin, in our Head and Representative; The Lord our Righteousness, he being made Sin for us, and now reveal'd to our Hearts, and made able to believe it, we become the actual Servants of God, such as are Redeem'd by the Blood of the Lamb, we have our Fruit unto Holiness, by Faith in Christ our Blessed Redeemer, and the end, Everlasting Life.* To this

this end, the Sun of Righteousness arises and shines on his Redeemed ones; and by the Power and Light he gives them, they shine in good Works: But observe by the way, that what-ever good Works are perform'd by the thus savingly wrought upon poor Souls, they see that none are profitable but those perform'd by Faith in Jesus Christ.

*Application 1.* What amazing Grace is this; that such poor Sinners as we are, should have the Truth of our Salvations reveal'd to us, and that freely: how are we obliged, who are help'd to believe, to ascribe all the Glory to Christ, crying, Grace, Grace to him, yea, and to the Father of Mercies also, In giving his dear Son freely to us, to the end we may be Saved by him, and Comforted in him; yea, how has our God obliged himself by an Oath to us, that we shall have strong Consolation, that flee to Jesus Christ, *Heb. 6. 18.* There we have assured Hopes of good Speed: O how certainly has God engaged himself, to accept us in his Son Jesus, and to bless us in him, we shall have strong Consolation, who have fled to Christ, as the Hope set before us. The Father has given his Son to us: To those very Ends he so loved the World of the Elect, that he gave his only Begotten Son, *that whosoever believes on him, should not perish, but have Everlasting Life;* Joh. 3. 16. O how are we Exhorted to Come boldly to the Throne of Grace. *Heb. 4. 16.*

How fully has the Father Reveal'd his Son to us, as one well stored with All Blessings, yea, Fulness of them, full of Grace and Truth; and of this his Fulness we all Receive, and Grace for Grace. O how amazing is it, that such Rebellious Creatures, who were once fill'd with Enmity and Hatred against God, and his Ways, and Truths; and Scoffers at the Riches of this Grace Should now be made Partakers of it; O this is obliging indeed, to cleave to Jesus Christ; for in so doing, we see that we receive more Life and Power from Christ, to do good works.

Let me Exhort you to cleave to the Lord Jesus Christ with all your Hearts, and Souls, and Strengths, knowing that in him alone is Salvation; no Name given under Heaven, whereby we can be saved, but by this Name only; 'tis by him alone we are saved from our Sins, and from God's Wrath, due for Sin, *1 Thess. 1. 10.* And to wait for his Son from Heaven, whom he raised from the Dead, even Jesus, which delivered us from the wrath to come. O 'tis Jesus is the great Saviour from the Wrath to come! O what a blessed thing is it to see my self saved from that I have deserved for my Sin, and that by Jesus Christ.

God will determine the essential State of all Sinners, in and by his Son Jesus; if the Lord has borne their Iniquities, there is certain Salvation will come to them; but if Jesus Christ has not thus Espoused their Cause, they must unavoidably bear their own Iniquities; if so, that Soul had better never seen Light; yea, to be brief in this Point, I tell such, that a Dog or a Toad is a happier Creature than such; for at the Period of this Life they meet with no more Misery; but Mankind living and dying in Sin, goes to the Eternal Judge, to receive the Sentence, and Execution of Eternal Torments from the Presence of the Lord.

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The question then will certainly be, how must I know whither Jesus Christ has born my Iniquity. I'll suppose my self to be one at a loss about this great concern of my Soul, and that Christ has born my Iniquity; I ask my own Soul, what is my Duty? Is it to believe, and give credit to my living Heart, possest with fears of being Damned under a fence of my Guilt, of my breach of the Righteous Law of God?

*Answer.* No, for as the word of God is so full of gracious promises of Mercy to poor Sinners, I knowing my self to be a Sinner, and because tis the undoubted Truth, *That Jesus Christ came into the World to save Sinners.* I'm bound as a Sinner, to cast my self at the Feet of Jesus Christ, altho it be with a who can tell, *but the Lord Jesus did dye for to Redeem me.* This I am obliged to do, or perish: and with all the might given me, plead the Death and Blood of Jesus Christ for my discharge from Condemnation, and there to continue, notwithstanding the many discouragements I meet with; yet to lye at his Foot, that is, to have the Eye of my Soul looking up to him continually until he shall Reveal himself. This is our Lord's Exhortation, *Seek, and ye shall find; ye shall not seek my Face in vain; but seek and ye shall find.*

Some may object, and say, *there must be seeking before finding.* *Answer.* As to the Apprehensions of the Persons seeking; but what makes him seek, and apply himself to Jesus Christ? Not his mere Convictions of his being Condemned by the Law, but by a secret Power, or Life of Christ, applied to this Person, he is help'd to venture his perishing Soul on Jesus Christ for Salvation. 'Tis a plain truth, tho the Person seems to act first, yet he is drawn to Christ by Christ's own power applied to him; To be more plain; The Lord Jesus sends the Spirit of truth, tho hardly understood by the Person, yet by the Spirit of Truth, They are immediately led to Jesus Christ, without any precious qualification on the Creatures part.

A Soul thus help'd to apply himself to his Redeemer, is a believer, no doubt, altho it is not so understood by him, yet being help'd with Constancy to lie at the Feet of Christ, being fully perswaded, that none can save but Christ alone; and he will not be denied the Revelation of his great Salvation he has perfected for poor Sinners, and his interest in it. No doubt, this is true believing, and the effectual work of the Spirit of Christ upon him: The saving work of God upon the Soul, I often say, is like a certain Echo, that answers in the same sound, or words spoken to it, when the Grace of our dear Redeemer is applied to the Heart, it rebounds in the same Language to him again; I confirm this by that Scripture I have before mentioned, *Can. 3. 6.* who this that cometh out of the Wilderness, like Pillars of smoke! Now that smoke, presents to us the Soul made Gracious, and the breathings of Graces, and observe it goes up one breath after another, as *David saith, As the hart panteth after the meer-brook, so panteth my soul after God.* This new breath that proceeds from this new born Babe, how is it streaming forth after him, who freely gave this new life! O! this is sweet breath that goes up, 'tis the choice Perfumes of this glorious

glorious and precious Merchant, Jesus; these breathings are well-pleasing to God, like that of *Noah*, *Gen. 8. 21.* *And the Lord smelt a sweet savour;* whence I observe, That a poor Soul breathing after the Lord Jesus, for the Salvation of his Soul is very acceptable to God, because 'tis by Grace, and not of Works.

But I am obliged to recall my thoughts to a Consideration, of what we are at this present come here about; 'Tis to take seriously into our Hearts, the certainty of a Change by Death, that will sooner, or later come upon us; Here's one, and that a young Plant taken away. Death when it comes, it respects none, Be they Young or Old, Rich or Poor, All at the appointed time fall before it. Death parts the nearest Friends: Then Husbands and Wives, Parents and Children, Brothers and Sisters must part, yea we must bid farewell to all Earthly Enjoyments; if so, I must say, Happy are those that are in Christ at that time when Death comes; Such will find Death their Friend at their passage to eternal Rest; but if in thy Sins, Death is thy most cruel Enemy, when it comes to thee, thou mayest say of it, as *Abah* said to the Prophet, *Hasst thou found me, mine enemy?* But alas, 'tis thy Sin that brought Death into the World. *Rom. 5. 12.* *Sin entered the world by Adam, and death by sin, so death past upon all, for all have sinned.* Yea, not only a Temporal, but an Eternal Death is threatened by the Law to all *Adams* Posterity, and if we have no Redress, we must unavoidably Perish: But God in his infinite Mercy has revealed to us poor Sinners a certain way by which we may escape this Condemnation. *John 14. 6.* *I am the way, the truth, and the life:* God has appointed his own Son to be the way of escape from Condemnation, and to bring us into favour with God again; the Lord Jesus has done this for poor Sinners, and it was a great work, that sad work to him as Man. *Luk. 22. 44.* *Being in an agony, or in great Strefs of Soul, he prayed more earnestly; and his sweat was as it were great drops of blood falling to the ground.* O! consider who he was Praying for, and Bleeding for at that time! It was for Sinners Good and Salvation, as well as that the Cup might pass from him; I am well satisfied that the Lord Jesus had rather drink that Cup of the Wrath of God due for Sin, than to have it pass, and the Sinner perish. No, if it were possible, that the Cup could be made more terrible, and painful, afflictive, and his Death more accursed, he would have drunk the Cup, and dyed the Death, rather then poor Sinners should perish. In all this Agony of Christ, his end was to save Sinners, us the chief of Sinners, *1 Tim. 1. 15.* *Christ came into the World to save sinners, yea the chief of sinners.* Is not this Goodness, Poor Sinner? and there is more of it in the Word of God. *Mic. 7. 18.* *He delights to shew Mercy.* *Mat. 9. 13.* *He came not to call the Righteous, but Sinners to repentance.*

Let me Exhort you to turn from your Sins; The Lord Jesus, the great and glorious Redeemer, who is able, and willing to save poor Sinners that come to him; he is the greatest Friend the poor Sinner has, no

Friend left but he, he is the only Mediator between God and Man; he is that is a Friend of Publicans and Sinners: O! was it not an undoubted Proof of his Love and Friendship to us, to take our Natures on him, Sin excepted, and be made under the Law, and become, or be made a Curse under his own Law, and that to redeem us from its Curse? How may we stand amazed at this, and say, *What manner of Love is this?* O this Love exceeds all Expressions of Love, *Rom. 5. 6. In due time, or at the appointed time, Christ dyed for the ungodly.* And how did the gracious Heart of the Father overflow towards us, in that he should lay our Sins upon his only Son, that he might become the Guilty Person, by Imputation of our very Sin to him; and we become Guiltless thereby! O! amazing Grace to us Sinners!

Let me beseech you to hast away to him, Labour to behold him, as a Sacrifice for thee, freely offering up of himself for thy sake: O! that some poor Sinners had Jesus Christ a Sacrifice reveal'd to them; Then would they see him Bleeding, and Dying the cursed Death upon the Cross for them; A sight of a bleeding Jesus, would affect thy Heart, but especially when thou art made to understand the Language of this Blood to thy Conscience: How well would that word sound Christ having made Peace by the Blood of his Cross! How comforting was the word of our dear Redeemer to his Disciples, after his Resurrection, they being met together for fear of the Jews, and no doubt, but the horror of their Sins lay upon their Consciences; *Peter* for his Swearing he never knew him; the others, for their forsaking of him; But he had purchased of the Father, Eternal Peace for them, *Job. 20. 20. Peace be to you; and he shew'd them his hands and his side*; again, *21. Peace be to you as the Father sent me*, as if our Lord should have said, *If I had any other Message from my Father, I would have told you: but 'tis Peace; Peace be to you, and he shew'd them his hands, and his side*; as if he would have said, *These hands, and this side that was nail'd to the Tree, and pierced with the Spear, the Blood flowing from me, has purchased compleat Peace for you.* Yea I add, that 'tis the great Commission our Lord gives his Ministers, to preach Peace by Jesus Christ; *As the Father sent me, so send I you.* And in my dear Redeemers name, whose *I am, and whom I serve*; I say in the name of Christ, *Peace be to you*; Peace, Peace, Sinner, thy God will have Mercy on thee, he will forgive thy Iniquity for his dear Sons sake: O! take courage to address thy self to him, that thy Conscience may have sealed to it the assured Truth of the Pardon of all thy Sins.

This was an ordinance in *Israel* by the Lord to *Moses*, that he should make him two silver trumpets, of one piece shalt thou make them; and amongst other uses they were for, they were to be sounded at the Offering of the Sacrifice; and the Trumpet was to give a certain Sound and Distinct from all other Sounds, when the time of the Sacrifice was; and upon the sound of the Trumpet, the People were to look to the Sacrifice; and what is the effect! *Num. 10. 13. A day of gladness*; for in this Sacrifice, God did assure himself to be their God. Compare this, *2 Chron. 29. 27. 28. When the*

*the sacrifice began, the singers sang, and the trumpets sounded all the time of the Sacrifice. And what think you may be the signification of this sound? Peace, and Pardon, Love, Pity, Mercy, Grace, yea Justification from Condemnation to the Guilty.*

And what does it more than Figure out to us the Lord Jesus, the great Sacrifice; the Silver Trumpets, the joyful and glad Tidings of the Gospel, in revealing Jesus Christ the mighty Saviour of Sinners; this Trumpet by the Holy Ghost, is set to the Mouths of his Ministers, and by his Wisdom, and Teachings, they are help'd to give a certain Sound, or Account of the great Grace, and Salvation to poor Sinners, by Christ Jesus alone, *Acts 10. 10. The word which God sent to the Children of Israel, preaching Peace by Jesus Christ, he is Lord of all; Our dear Lord foretold us of this Peace. Job 14. 27. My Peace I leave with you, and give to you; He gave it to them, that they might make it known to others: I add, 'tis all free, he that has the disposing of this Grace, and Mercy, that the Gospel reveals, gives it out by Jesus Christ freely. It is not to be purchased by your good Works, but freely given to thee upon that alone Account of Jesus Christ; and his full, and compleat satisfaction; well does the Law condemn thee? Does thy own Heart Condemn thee under these Sentences of Death? Plead the Death of Christ, the Blood of Christ the Obedience of Christ for thy Discharge; God, in his Son Jesus, is full of Mercy, and Pity to poor Sinners.*

But having in my Eye the Aged, as well as the Younger, I shall in the name of my Lord, and Redeemer, treat with each distinctly.

I. To the Aged in this place, whose gray Hairs do appear upon your who have spent most of your time in Sinning against God even unto the Ninth Hour, or the Eleventh Hour: I use the words of my Text, *Arise old Age, and shine, for thy Light is come; arise to hope in the Mercy of his dear Son, Jesus Christ; Hearken to the Voice of the Saviour of Sinners, Matth. 20. 6. He found them idle, or in the utter neglect of their Salvation; Yet he did not Revile them, saying, Ye old Sinners, I will deny you my Mercy, and Grace, and Salvation; No, but Why stand you here all the day idle, go work in my vineyard, and what is right I will give you: He does not say, you will be useless, I will not accept you, no, but his overflowing Pity, and Bowels of Mercy does abound towards you: O! hearken to it, ye Aged, God has promised to be the God of the Aged, Esai. 46. 4. To old age, I am he, that is, the same unchangeable God of Grace, and Mercy, Heb. 13. 6. Jesus Christ yesterday, to day, and the same for ever Unchangeable in his Love to poor Sinners! O! stand amazed Old Aged at the great Mercy of God offered freely to you that there should be a word of promise given out to you: Hearken to me, saith the Lord, even to your old age, I am he, and to hoary hairs will I carry you, and save you. I am treating with you about the great Salvation of Christ alone, even you that have been heaping up Iniquity, it may be fifty, or sixty Years, and upwards; you hearken to the word of the Lord, to those whom he has Pardoned, Esai. 44. 22. I have*

blotted out thine Iniquity, as a thick cloud: O! consider well, what an honour it is for the Aged, to be thus comforted in their Old Age; and be, as the 92 Psalm-14. saith; *They shall still bring forth fruit in old age: So saith the wise Man, Solomon, 16. Prov. The hoary Head, is a Crown of Glory, if it be found in the way of Righteousness.* But to see the Aged settled in Ignorance, and careless about their Eternal State: I may say in the words of Job, 32. 2. *Great men are not always wise, neither do the aged understand judgment:* Especially in the things of their Peace, which are in Christ alone.

2. To the Youth: Here's a young Plant that God has taken to Himself: This gives you to know, that Children must die as well as aged Persons: You young People, I must let know, that this Child deceased, was one that turned away from Wickedness, and closed in with Jesus Christ before she died; and so must you, or you will certainly perish: I do heartily desire of my God, he would Bless this Season, to engage you to turn to his dear Son, who will not cast out them that come to him: O, I do exhort you to turn to Jesus Christ in those your Young and Tender Years; This Child deceased, was help'd to turn to him, and 'tis well for her, thrice happy Child is She: O now She is arrived to Her desired Place of Rest; that is, She is gone to Heaven; (however, I have no question of it) and is Rejoycing with Her dear Lord Jesus, as she would often call him.

O Children! It may not be long ere some of you be brought to the Gates of Death; sooner or later you must follow, Death will find you out: O how happy would it be for you to be found in Christ, then it will go well with you, let Death come when it shall please God: To be in Christ is to have Christ thy Friend, by whom thou mayest reckon a full Discharge from all thy Sins; I must say of such an one, thrice happy art thou: This is better, than if thy Parents could give thee thousands. O you young ones, hearken to what the Lord Jesus saith, *Luk. 16. 18. The Disciples rebuke them; but Jesus calls to them, saying, Suffer little Children to come unto me, and forbid them not; for of such is the Kingdom of Heaven.*

O take this Advice: Get into your Corners alone, and cry to him, whose Heart is full of pity; in Him there is Compleat Righteousness, to cover thy naked Soul; Forgiveness of Sin; He delights in doing Good to poor Sinners; if not, He would not have Bled and Dy'd for Them, to reduce them from their Sins. Have a care of sinning; there is a natural Aptness to Sin and Lust in Youth, *Ecclef. 11. 10. Childhood and Youth are Vanity.* Take the Apostle's Counsel he gives to Timothy, *2 Tim. 2. 22. Flee also youthful Lusts; but follow Righteousness, Faith, Charity, Peace; with them that call on the Lord Jesus Christ out of a pure Heart; and that's a Believing Heart; for Faith purifies the Heart.*

3. To Parents and Governors of Families, You ought to be Lights in your Houses, or Examples to all about you, for closing in with the Lord Jesus; and Holiness in your Practices before them, and the World; also to commend Christ to them about you: but 'tis Matter of Lamentation, to  
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see Parents, and Governors, and Governesses of Families, live in the total Neglect of their Soul's Happiness, and those that are about them; instead of that, are giving a Latitude to Sin; yea, some with all their Might, maintain and uphold the Kingdom of Satan, by taking Encouragement to Sin themselves, and giving a Latitude to others to sin also, that do nearly relate to them; you that are guilty, how do you think to answer it before the Judge of Quick and Dead. O be exhorted to forsake your Iniquities, and turn to the Lord Jesus; also put on some Pity and Bowels towards those in your House. Some have Children; so near to them, that they are Bone of their Bone, and Flesh of their Flesh. Some of you have hard Hearts indeed, that you do not heartily desire your own, and your own Children's Salvation. O cry unto the God of Grace for a Revelation of Jesus Christ to your own Souls, that you may be telling those under your Charge of this precious Redeemer. O how can you think of your own and your Children's Souls perishing, and not be affected; if so, sure your Hearts are as hard as a Stone; Yet the Blood of Christ can soften them, be they never so hard. O why will ye Perish, since Grace is free; yea, and to the worst of Sinners: Hear that word for your Profit, *Deut. 4. 10. Gather the People together, and I will make them hear my Words, that they may learn to fear me all the days that they shall live on the Earth, and that they may teach their Children.* How were they concern'd in Ezra's time? *Chap. 8. 21. They sought of the Lord a right way for themselves, and their little ones:* But this is too much neglected; instead of Praying in many Families, there is Sinning with a high Hand: But what saith the word of God? *Pour out thy Fury upon the Heathen; and upon the Families that call not upon thy Name.* O cry to the God of all Grace, that he would furnish you with his Grace and Spirit, for the discharge of your Duties: Harken what God says to Abraham, *Gen. 18. 19. I know Abraham, saith the God of all Grace, that he will command his Children and his Household after him.* I observe from thence, That if you be furnish'd with the Grace of our Lord Jesus Christ, and his Spirit be poured upon you, You cannot be silent, nor forbear in some measure to speak of him to others, especially to those nearly Related to you.

A Word to you that stand so nearly Related to the Deceased, *arise, shine, thy Light is come,* Salvation is come to your House; Believe and Repent, and accept of Christ, freely offer'd to you, to the Believing. Rejoice in that you have your Lot so well cast for you; the Lines are fallen to you in pleasant Places; your dear Redeemer is Portion enough; the Deceased is possessing Her Portion; altho' She be dead, yet those Words are Her Language still to us that are left behind, *1 Cor. 11. 1. Be ye followers of me, even as I am of Christ:* Jesus Christ was Her All, while in this World; none but Christ for Righteousness, for Holiness: She knew the Voice of her good Shepherd, and follow'd him; and now Rests from Her Labours, in the Bosom of Her Dear Redeemer; the Days of Trouble, Sorrow, Mourning, are ended; the Winter is now really past, and She

She is possess'd of Eternal Pleasures, with Him that Redeemed Her with His own Blood. O you the Related to this Child deceased, remember the Words She spoke to you; that you must have Christ for your Souls, or Perish. O get an Interest in the Lord Jesus; 'tis my Exhortation to you to cleave to Lord Jesus: A whole Christ, or none; he can't be parted; And as a Proof hereof, you must give your selves wholly to him, not only in shew, but with all your Hearts and Souls, and Strength, forsaking all the World for his sake. The great End that the Lord Jesus came into the World, was to save Sinners; to give himself wholly to us Sinners, and to Receive us wholly to Himself: Yea, God sent him to such Ends, *Mat. 3. 26. God hath raised up his Son to bless both Jews and Gentiles, in turning them from their Iniquities, and also to seal to their Consciences the Truth of his Glorious Salvation, he hath by himself freely wrought out for them.*


To the true Believer, Jesus Christ has been made Precious to you many a time; he has been Honourable in the Eye of your Faith: I hope he is so still; what is it can satisfy thy Mind, thy Heart, to maintain thy Spiritual Life, but this Bread of Life, to nourish unto Eternal Life? O Believer, *arise, shine forth, for thy Light is come*; indeed the Glory of the Lord is risen upon thee. O keep your Faith fixed on your lovely Object, he that is the chiefest of ten thousand: Also, make Conscience of shewing forth the Praise of him, even your dear Redeemer, who hath called you out of Darkness into his marvellous Light; surely, you of all People will be guilty of the highest Ingratitude, if you should put a slight upon all the Grace and Goodness of the Lord Jesus, applied to your Souls, by an ill Conversation. O Remember the Eyes of all are upon you, both the Prophane; as well as Moraliz'd Person, to observe your Practices; and that they may gather together somewhat against you; to defame you and your Holy Profession; Remember the Words of our Lord Jesus. Blessed are ye when Men Revile you, and speak all manner of Evil against you falsely; but when there is Truth in their Accusations against you, what must we say then? when our Evils appear; and break out like an old Ulcer, that has been gangrened a great while; as Passion, Pride, Malice, Envy, one another, and striving to Devour one another: Beware that word is not made good upon us, *Gal. 5. 15. But if you bite and devour one another, take heed that ye be not consumed one of another.* The Holy Ghost gives us warning, that we ruin not our selves, nor overturn Christ's Interest among us, by Prejudice and Discord; I shall remind you of those Words in *Ephes. 4. 31, 32. Let all Bitterness, and Wrath, and evil speaking be put away from you with all Malice; and be kind to one another, tender-hearted, forgiving one another, even as God for Christ like hath forgiven you: And walk in Love, as Christ has Loved us, Ch. 5. 1.* O be not of those that smite your Fellow-Servants, but be ready upon the Wing of Faith waiting for the Coming of our Lord: It does certainly draw near; the Heavens and the Earth are shaken. This Day does produce the Truth of what the Apostle speaks to the *Act. 12. 26, 27. Yet once more I shake not the Earth only, but the*

*the Heavens: The great God is at his Remov'ing Work, ver. 27. of Things that are to be shaken, that the Things or Persons which cannot be shaken, may Remain; All Batteries, that Men and Devils make against one, upon the Rock Christ, are all in vain: O Believers, you stand by Faith on the Lord Jesus; keep your Eye upon him; be fill'd with Expectation of greater Glory, to appear in the World, and that there will be a Change upon the Profession of this Day, and Age; I have that Scripture upon my Mind, Isa. 2. 18. And the Idols be shall utterly abolish: This Idol self, that has no Will to promote the Interest of Christ, and maintain the Cause of Christ: Except Self-Interest goes along with what it does, if Self-Interest lies still, then all things, tho' of never so great Value and Importance, shall wait on that: But know, O Believer, what thy God has call'd thee to; 'tis to forsake all for Christ's sake, and learn to be subject to all Conditions; to be poor, and live in the wants of many things thou possessest; to know Adversity as well as Prosperity, and to be found in thy Duty, tho' it does cross thy Carnal Ends and Interest: Take Courage, thy Lord will make it out to thee a Hundred Fold in this Life, with a Glorious Eternity, with thy Redeemer hereafter; Yea, who knows but thou mayst be in Person a-Partaker of the Glory that shall be Reveal'd in this World.*

*I conclude with these few Words. Thy Glorious Light has shined in the World; it does shine, and will more and more, to perfect Day, tho' the Day we live in is a dark Day, and the Approaching Glory of our Lord Jesus be greatly held from our Conception, yet it will Come, yea, it will surely Come, Hab. 2. 3. O Sinner, hast to the Lord Jesus, the Ark, in which our Souls are secure from all Danger: Let the Shower of Wrath come never so thick, thou art safe, who art in Christ, what ever thou meetest with, unto Death its self; All things shall work together for thy Good, and a good Issue will be upon all, thou meetest with; Peace and Safety in Christ, and a Glorious Rest hereafter; where our Lord is gone before, taking Possession for those that do Believe on Him, and for All that shall Believe.*

## F I N I S.

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